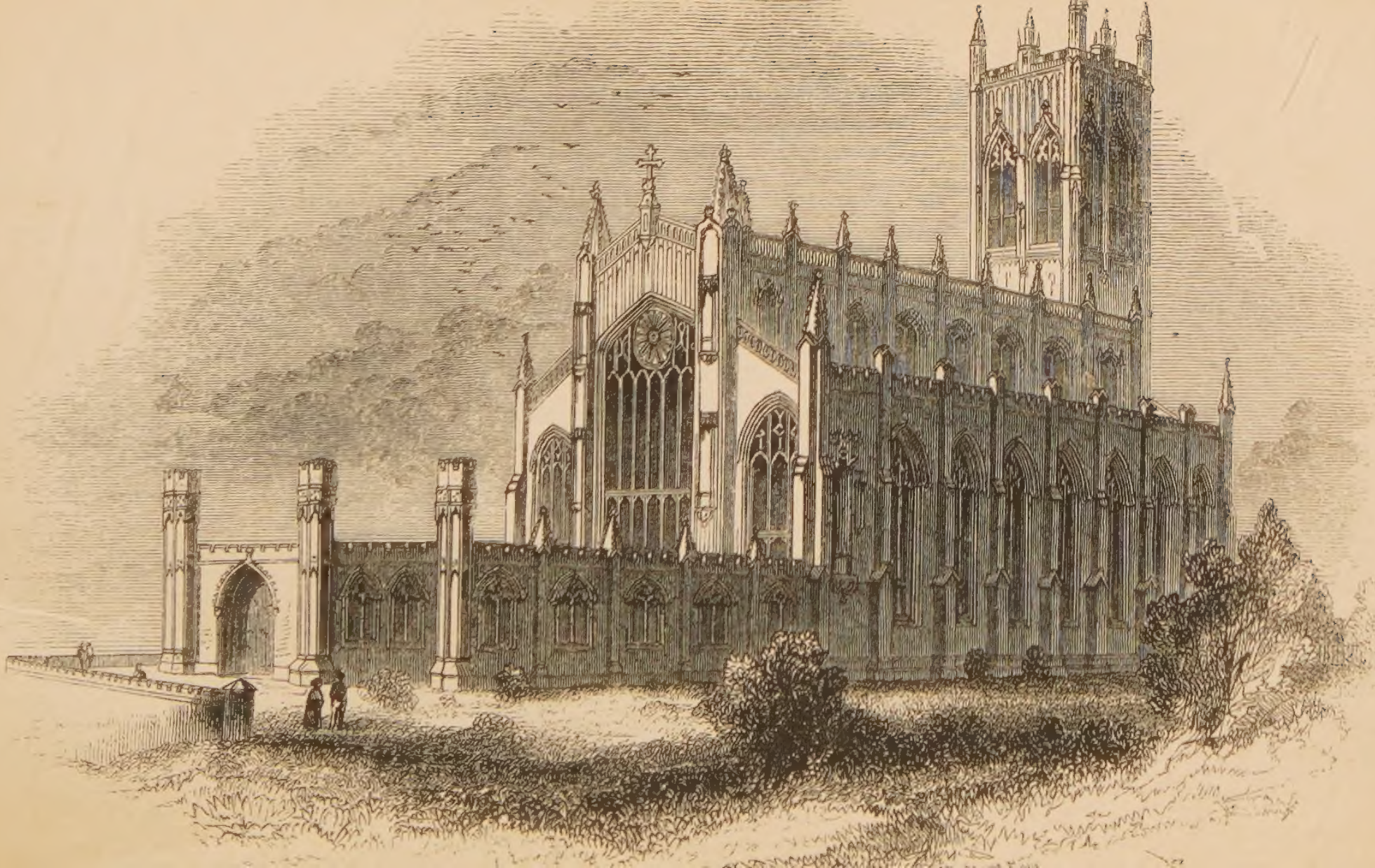
RAMSAY'S CATECHISM

Digitized by the Internet Archive
in 2026

https://archive.org/details/acatechismcompil0000edwa



A CATECHISM,

COMPILED AND ARRANGED

FOR THE

Use of the Young Persons

BELONGING TO

THE CONGREGATION OF THE EPISCOPAL CHAPEL

OF

St. John the Evangelist, Edinburgh.

BY

EDWARD B. RAMSAY, M.A. F.R.S.E.

INCUMBENT OF ST. JOHN'S, EDINBURGH.

AND DEAN OF THE DIOCESE

FOURTH EDITION.

LONDON;

JAMES BURNS, 17 PORTMAN STREET;

J. H. PARKER, OXFORD; GRANT & SON, EDINBURGH.

1843.

32813
238.38
R 148.4

LONDON:
PRINTED BY ROBSON, LEVEY, AND FRANKLYN,
Great New Street, Fetter Lane.

VANNOR & INNES
KIRKWALL
ORKNEY

CONTENTS.

PAGE

PREFACE vii

I. The Church Catechism explained by additional Questions, and References to Scripture 1

II. An Appendix to the above, containing a further illustration of some important points connected with the Church Catechism . . . 73

III. A Catechism on the Prophecies, and chiefly on the leading Predictions regarding Messiah . 115

IV. A Catechism on Confirmation 134

V. A Catechism on the Church 142

VI. A Catechism on the Liturgy 151

CONTENTS OF PART I.

SECT.

I. The Catechism and its divisions.
II. Creation and the first Covenant.
III. The Fall of Man and the Corruption of his Nature.
IV. The Baptismal Covenant.
V. Privileges of Baptismal Covenant.
VI. First condition of Baptismal Covenant.
VII. Second and third conditions.
VIII. The Creed—Belief in God.
IX. The Creed—God the Father almighty.
X. The Creed—Jesus Christ the Son of God, our Lord.
XI. The Creed—Jesus Christ born, dead, and buried.
XII. The Creed—Jesus Christ risen, ascended, and coming to judgment.
XIII. The Creed—the Holy Ghost.
XIV. The Creed—the Holy Catholic Church and its four great privileges.
XV. The Commandments.
XVI. First, second, and third Commandments.
XVII. Fourth Commandment.
XVIII. Fifth, sixth, seventh, and eighth Commandments.
XIX. Ninth and tenth Commandments.
XX. Lord's Prayer—Invocation.
XXI. Lord's Prayer—first, second, and third Petitions.
XXII. Lord's Prayer—fourth, fifth, and sixth Petitions.
XXIII. Sacraments—Baptism.
XXIV. Sacraments—Lord's Supper.

Preface to the Fourth Edition.

It may surely be taken as a proof of the increasing attention bestowed on catechising as an instrument of religious instruction, that there should so soon be a demand for a fourth edition of a little work compiled for the use of a single northern congregation. In the Scottish Episcopal Church catechising has been long practised, and, under the Divine blessing, we trust with success. It is evidently a mode of instruction far better adapted than preaching for the young and the uninformed. Sermons can scarcely be expected to make that impression upon youthful or ignorant hearers which may be produced by catechising, which possesses this peculiar advantage, that the catechist can ascertain the precise defects of each individual whom he instructs, and can therefore set himself to supply their particular deficiencies, and correct their particular errors and misapprehensions. There are other benefits also, which arise from this form of instruction; it brings the pastor

into early and intimate personal acquaintance with the young members of his flock, whilst it associates him with the parents under a most interesting bond of union, by sharing with them the important office of training and instructing the youthful minds of their offspring in the most important of all knowledge. We would hope also that, under the Divine blessing, a holy and solemn association may be formed between the house of God and the elements of that spiritual knowledge which is to be the guide of life, the comfort of its sorrows, the grace and ornament of its happier hours.

In regard to the effects of catechising as a mode of instruction, the main object is, to make it the means of forming precise and correct ideas. The commonest intellectual defect is *indistinctness*. Words are used, phrases and expressions are repeated, with hardly a definite idea attached to them: every teacher, therefore, should be strictly A CATECHIST; he should incessantly urge this question, "What do you mean by that word?" "What idea does this expression convey to your mind?" It is thus, and only thus, that clear and correct modes of thinking can be hoped for—thus only that young minds can be brought to cultivate habits of accurate investigation, and of close and careful analysis of what they are studying. The importance of such exercises of the mind upon

the objects of our knowledge may be experienced by grown persons, who will submit themselves to it. We feel quite assured that many would be surprised at the indistinctness of their own ideas, if they would thus catechise themselves—if they would frequently appropriate the question once put with such happy effect by Philip the deacon to the Ethiopian nobleman, "Understandest thou what thou readest?" The truth is, we are all too apt to use words to which we do not attach precise ideas; and on religious subjects, the defect not unfrequently arises from our being so familiarised with the terms, that we rather take it for granted that we know them, than set ourselves diligently to analyse and understand them.

It will be observed, by those who may have adopted this little work as a manual for instructing the young, that a copious use is made of texts of Scripture; and particular attention should be paid to these: it is intended that these texts should be looked out, studied, copied into a book, and (if it can be done) committed to memory. The intention is, to lead the catechumen to *form the answer to the question* from the text; and the advantage hoped for by adopting this mode of answering is, to have a great number of important passages of Scripture impressed upon the memory, learning, at the same time, their true meaning and right appli-

cation to the several facts and doctrines which they establish. In pursuing this scriptural illustration of divine truth, I have freely availed myself of hints from all quarters; but for the *arrangement* of the materials, I have strictly adhered to the order and method of the CHURCH CATECHISM; and after some years' experience, I am convinced that no better plan can be fallen upon as the basis or outline of our instruction in doctrinal and practical theology. The scheme or system of the Church Catechism may be thus shortly stated.* The Gospel is represented as a Covenant of grace and mercy—baptism, as the instrument of our admission, and the seal to confirm the reception of its blessings. The privileges thus conferred are, membership with Christ, adoption into the family of God, and inheritance of the kingdom of heaven. Obligations or conditions required on our part are, renunciation of the world, the works of the devil, and the lusts of the flesh; belief of the articles of the Christian faith; obedience to the moral law. The means of grace by which, under the Holy Spirit, God mercifully vouchsafes to strengthen and support us in our faith and obedience, are, prayer to God, of which our Lord's prayer forms the true model; and a faithful participation of

* See Table facing page 5.

the sacraments which Christ has appointed in his Church. This is the scheme or groundwork of the Church Catechism. We have endeavoured to expand it by those additional questions which seem necessary in order to explain and illustrate it for the young, and by numerous references to holy Scripture, in proof that the doctrines which it teaches, and the lessons which it enforces, are all founded on the word of God. Now, this is instruction which we are *bound* to supply to all those who have been baptised in our communion. At the conclusion of the baptismal service, the Church requires from the godfathers and godmothers, that the infants for whom they answer may be thus taught "all things which a Christian ought to know and believe to his soul's health;" and that, in order to confirmation, they may "learn the creed, the ten commandments, and the Lord's prayer, and be further instructed in the Church Catechism, set forth for that purpose:" and this "further instruction" of the Catechism must have reference, not to a mere repetition of the words by rote, but to a full explanation and scriptural illustration of the whole. In other places, catechising is strictly enjoined; and the experience of the most faithful ministers of the Church, in past and present times, bears ample testimony to its efficacy and importance.

To this expansion and illustration of the Church Catechism is added an Appendix, consisting of twenty sections, in which some of the subjects that have been introduced are followed out, and more fully explained, under separate heads of examination. This part of the work is perhaps better adapted for a class somewhat advanced.

Next follows a Catechism on PROPHECY, which embodies an examination of the leading predictions regarding the advent of Messiah. The prophetical portions of the sacred volume form a branch of scriptural research important and interesting in the highest degree, whether we consider these portions as furnishing a growing and unanswerable *evidence* for the divine inspiration of Scripture, or as furnishing the best illustration of the character and offices of Christ as the Messiah. I have always been exceedingly anxious that the study of prophecy, and the comparison of its predictions with their fulfilment, should form a prominent topic in the catechetical instruction of my young people.

Another subject which I have introduced under a separate head, is the constitution, ministry, and polity of the Church. When we consider how much is involved in this subject, it can scarcely be questioned that the younger members of our community ought to be acquainted

with the scriptural grounds for the Episcopal form of government, and to have some distinct notions of the arguments by which the Catholicity and the Apostolical Constitution of our Church are defended. Ignorance on these points, now so much the subject of discussion, is surely inexcusable; especially considering that the consequences of this ignorance have been misrepresentation and misapprehension on many points connected with our Church. I am quite convinced that Church-principles, when carried out in an humble and prayerful spirit, lead to all that is pure and lofty in religious sentiment, that they bring us practically and powerfully into contact both with the privileges and obligations of the Gospel Covenant, that they assist us in forming the true estimate of our adoption, and of the benefits of the holy Sacraments; that they produce, when rightly applied, the highest standard of devotional fervour. I trust it will be found that all the expositions of these points have been made without party-spirit, that no exaggerated views have been brought forward, nor any undue influence assigned to particular portions of our ecclesiastical polity; but that a fair and candid representation has been given of the doctrines, discipline, and order of the Church of England.

I have endeavoured to lay down these points

in such a manner as may preserve the young Christian, on the one hand, from the spurious liberality of those who would treat such matters as of no moment; and, on the other, from the harshness of theological controversy, and from a violation of the golden rule of Christian charity and forbearance. I have long been of opinion that a firm and conscientious adherence to our own views of Church-polity is quite compatible with all the Christian feelings of kindness and good-will to others: nay, that they are not only consistent with Christian candour, but, when rightly understood, lead to the most earnest desire for harmony and peace.

I have added in this collection, also, a separate Catechism on Confirmation, in order that the minds of our catechumens may be earlier turned to a consideration of that holy rite; that our candidates may come to our confirmation-lectures with such prepared minds, such previous knowledge, as may lead to a full sense of the responsibility which they incur at that important period of life, when before the Church they are solemnly called upon in their own persons to ratify and confirm their baptismal vows and obligations.

The Catechism on the Liturgy has been revised, and enlarged with some additional ques-

tions. It is sad to think how many unreasonable prejudices and objections are still current upon this subject; and as many even of our own communion have never effectually followed out the purposes intended by the Church in the various services of her venerable Liturgy, it were most desirable that the minds of all our young persons should be well informed, and duly impressed with the importance of this matter. Were the Liturgy fairly appreciated—were its prayers offered in sincerity and devotion—were our young people taught to value it as one of the highest privileges they enjoy,—I feel assured that many of those evils which form a subject of reproach to Christian congregations would cease to be felt among us. They would be led to avoid that late and tardy attendance on the house of God, by which they lose the benefit of a most important part of Divine service, namely, the confession, and the ministerial declaration of God's pardon to the penitent; and by which they disturb the devotions of those who are engaged in this solemn exercise; they would, according to the directions of the rubric, join in the responses in such a manner as would obviate all the complaints of weariness and repetition; they would not be satisfied with attending one service on a Sunday, much less with absenting themselves altogether except on

occasions of absolute necessity; and, lastly, it would never occur to them as possible to make the sermons of *more importance* than the prayers.

In this edition a new division of the sections has been adopted. The whole has been divided into shorter portions; the length of each being so adjusted as to furnish sufficient matter for one lesson. With the additional questions and explanations which will naturally arise at the time, a section will generally be found quite sufficient material for a lesson of an hour or three quarters of an hour's duration; and considering the importance of the subjects to be explained, and the advantages of their being thoroughly understood, it is usually better to go over the same ground twice than to extend the range of subjects.

It should be recollected, that any catechism must be considered rather as a *syllabus*, or as heads of instruction, than a complete system; that numberless questions and explanations will be suggested during the time of catechising, which cannot be foreseen. Whatever manual we make use of, our great aim should be, to excite a spirit of inquiry, to call forth the reflective powers, and to make our young scholars better prepared to "read, mark, learn, and inwardly digest" those holy Scriptures from which they are to derive their rule of life and hope of eternal happiness. The system of

the Gospel is at once so beautiful, so suitable to the character of God as a being of infinite benevolence, so suitable to man as a lost and guilty creature, that it only requires to be known and understood in order that it may, at least, engage the attention and interest the feelings of the youthful heart. It is a great object gained, if we shall furnish the young Christian with *some* correct and permanent views on the chief points of Christian theology; if, during the short hours of Sunday-morning instruction, we have given even an outline, which, however meagre, may yet be correct, and which requires only subsequent study and reflection for filling up; if we shall have laid a foundation on which may afterwards be raised an edifice, cemented by faith and love, and adorned with the Christian graces of an useful, a virtuous, and a holy life. The primary truths or elements of spiritual knowledge are easily learned; but it is of vast importance that they be laid down solidly and correctly: the beauty and permanency of the superstructure may be affected by the foundation. Thus the answer to question 12, page 161, involves an abstract of the whole theory of Coleridge's "Aids to Reflection,"—a work which, to the diligent and thoughtful student, explains the principles of religious wisdom, and exhibits its energies and application to the formation of the

character. Under this point of view, this little volume may possibly serve to suggest materials and objects for the studies of the young Christian, *after* he has left our catechising class: and I confess I am not without the presumption to hope, that it might be an useful exercise for others, besides children, to go through the course of subjects, and compare them with the passages of Scripture referred to. I can only say, that in the work of compilation and arrangement, I found my own ideas, on many important points, rendered more distinct by the examination which was requisite to make them clear to young minds.

I am quite aware that a catechism must always present a dry and *jejune* aspect, and must necessarily seem deficient as a practical application of the consolations, and the warnings, and encouragements of the Gospel. It must appear as if directed to the head rather than to the heart, to engage the intellect rather than the feelings. In his use of every manual, therefore, it is an important part of the office of a catechist to supply this defect, and to make the "dry bones" instinct with life. He must seek to render the person of Christ, His offices and love, subjects of deep interest and of tender feeling to his young pupils, and to call forth the emotions of the heart, no less than the exercise of the understanding. Above all, it

should be his constant aim to inculcate upon his youthful class the habit of *catechising themselves*, especially when occupied in the acquisition of religious knowledge, whether engaged in a private study of holy Scripture, or whether, in the silence and retirement of their chamber, they are communing with their own hearts, and are still. It is interesting and curious to observe how often the most momentous truths of religion, and its most solemn appeals to the conscience, are brought before us in the form of a direct catechetical examination; as, for instance, in such passages as these: "What think ye of Christ?"—"How shall man be just with God?"—"What shall I do to be saved?"—"What will ye do in the end thereof?"—"What shall a man give in exchange for his soul?"—"If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" These are interrogatories the full force of which all of us have to ponder, because one day we shall be required to answer for the results, when we stand before the judgment-seat of Christ. May we never forget, that whatever be the present relative position of pastors and congregations, whatever be the exercises in which they are engaged,—they should have a constant reference to that future event, and to those personal considerations which are of such momentous import to both. May,

then, the Divine blessing descend upon all our endeavours to promote the glory of God, and prepare us for that investigation where each one must answer for himself; an investigation in comparison of which all other pursuits and objects are trivial and unimportant.

Ainslie Place, Edinburgh,
Nov. 1, 1843.

PART I.

The Church Catechism.

SECTION I.

THE CATECHISM AND DIVISIONS.

1. What is the meaning of the word *Catechism?*

Oral instruction; that is to say, teaching by word of mouth, and especially by question and answer.

2. What is the person so teaching called?

The Catechist.

3. What is the instruction itself called?

Catechetical.

4. What are the learners by this method called?

Catechumens.

5. What is required to make catechising complete?

That the catechumens should also ask questions.

6. Whence is the word Catechism derived?

From a Greek word (κατηχεω), signifying to sound into a person's ears.

7. May *any thing* be taught by Catechism?

Any art or science may be so taught.

8. What does the CHURCH Catechism teach?

The principles of the Christian faith as collected from Scripture and as set forth by the authority of the Church.

9. Did the Almighty give the Jews any directions on this subject?—Deut. vi. 7.

10. Did our blessed Lord in his childhood submit to any thing resembling catechising?—Luke ii. 46.

11. From this passage does it appear there was on that occasion *complete* catechising?

He both heard them and *also* asked questions.

12. At what age was our Lord at this time?—Luke ii. 42.

13. Are you required by the Church to be instructed in the Catechism?

Yes; the first rubric after the Catechism enjoins that every minister shall instruct the children in church.

14. Is instruction in the Catechism any where required as *preparation* for a solemn rite of the Church?

The Catechism is in the Book of Common Prayer called "An Instruction to be learned of every person before he be brought to be confirmed by the Bishop." (See also concluding address in the Baptismal Service.)

15. What does the Church Catechism contain?

A complete compendium of divinity, or an abstract of Christian theology.

16. What are the principal heads or subjects into which the Catechism may be divided?

Into the five following:

1. The nature of the baptismal covenant and of our baptismal vows.
2. The creed, or the articles of our Christian *belief.*
3. The ten commandments, or the articles of our Christian *duty.*
4. The Lord's prayer.
5. The two sacraments.

17. Explain the scheme or table subjoined.

SCHEME

OF

Christian Theology, according to the Arrangement of the Church Catechism.

The Gospel considered as	Instrument of admission.	Privileges conferred by Baptism.	Conditions* required.	Means of grace and strength, under the guidance of the Holy Spirit.	
A Covenant of grace and mercy.	Baptism.	1. Membership with Christ. 2. Adoption, or second birth. 3. Inheritance of kingdom of heaven.	1. Renunciation of the devil, the world, and the flesh. 2. Belief of articles of creed. 3. Obedience to the moral law—ten commandments.	Prayer, for which the Lord's prayer is the model and direction.	Sacraments of Christ's appointment. 1. Baptism. 2. Lord's supper.

* For the sense in which the word "*conditions*" is used, see Section XIII., Q. 30, 31, 32.

This scheme should be carefully studied.

SECTION II.

CREATION, AND THE FIRST COVENANT.

1. WHAT great events are taken for granted in the Church Catechism, and which we may therefore consider *previously* to the baptismal covenant?

The creation of the world and the fall of man.

2. Where is the account of creation?

3. How many days did creation occupy?

4. What was made on the first day, on the second day, on the third day, on the fourth day, on the fifth day, on the sixth day?—See Gen. i. 5, 8, 13, 19, 23, 31.

5. How is the creation of man announced?—Gen. i. 26.

6. In whose image did God create man?—Gen. i. 27.

7. What did this imply?

That man was created innocent and happy.

8. Of how many parts did God create man?

Of two; body and soul.

9. How was man's body formed?—Gen. ii. 7, first part.

10. How was his soul or spirit formed?—Gen. ii. 7, last part.

11. What is declared by God of creation at the first?—Gen. i. 31, first part.

12. Where was man placed after his creation?

In Eden; *i. e.* a garden of delight.

13. How is it described in Scripture?—Gen. ii. 9, first part.

14. What was their *religious* condition?

God made a *covenant* with them.

15. What do you mean in this place by the word COVENANT?

A compact or agreement between two parties.

16. Who were the parties in this case?

God and our first parents.

17. What was the covenant made by God with our first parents?—Gen. ii. 16, 17.

18. What did God covenant or agree to give to man?

Perpetual happiness in the garden of Eden.

19. What did this covenant require on man's part?

Obedience.

20. What was the penalty attached to man's disobedience?

Death and sorrow.

21. What kind of obedience did this covenant require?

Implicit or entire obedience.

22. In consequence of this, what is the covenant made in Eden called?

A covenant of works.

23. What was the nature of man's condition in Paradise?

A trial, or probationary condition.

24. What does this mean?

That his obedience was to be tried or proved by a test.

25. What was this test?

That he should not eat of the tree of the knowledge of good and evil.

SECTION III.

THE FALL OF MAN AND THE CORRUPTION OF HIS NATURE.

1. You said, Q. 7, that man was created innocent. What is the loss of this innocence called?

The fall of man.

2. In what did the fall of man consist?

In the breaking of the covenant by our first parents.

3. How did they break the covenant?—Gen. iii. 6.

4. Who *tempted* them to do this?—Gen. iii. 4.

5. What was the serpent?—Rev. xii. 9. (See App. No. XX.)

6. Why was this temptation permitted?

Because man was to be placed in a *probationary* or *trial* condition.

7. Wherein consisted the great sin of eating of the tree?

Disobedience to God's commands.

8. What was the tree *called?*

9. In eating of it what was the *change* produced in the minds of our first parents?

They came to *know* evil.

10. What had they only known before?

Good.

11. What was the first effect of the fall upon our first parents?—Gen. iii. 8.

12. Why did they hide themselves?

Because they were *afraid.*

13. Why were they afraid?

Because they had sinned.

14. Who told them they had sinned?

Conscience.

15. Does Scripture represent fear as still the effect of sin?—Prov. xxviii. 1.

16. What was the immediate punishment inflicted after man's disobedience?—Gen. iii. 23.

17. What had been his sentence?—Gen. iii. 19.

18. What had been the sentence upon the ground?—Gen. iii. 17, latter part.

19. Why was the ground cursed?

That man might be compelled to labour.

20. What did the fall of man introduce into the world?

Sin and death.—Rom. v. 12.

21. What is sin?—1 John iii. 4, latter part.

22. What is *death* in this case?

Being *subject* to death. (See App. No. XIII.)

23. How may sins be divided?

Into original and actual sin.

24. What is original sin?

The *tendency* to sin which we inherit, or "birth-sin."—(Art. IX.)

25. What is actual sin?

The sins which we all commit.

26. Can you mention a reference to original sin in the Old Testament?—Psalm li. 5.

27. From the New Testament?—Matt. xv. 19.

28. How does the article of our Church describe man's condition in consequence of the fall?

"The condition of man after the fall of Adam is such, that he cannot turn and prepare himself by his own natural strength and good works to faith and calling upon God."—(Art. X.)

29. What is the introduction of sin into the world usually called?

The origin of evil.

30. Is this a mystery?

31. What was the only conclusion which Solomon could come to, in regard to the origin of evil?—Eccl. vii. 29.

32. What sins are we especially responsible for?

Our own personal and ACTUAL TRANSGRESSIONS.

33. How does St. Paul represent the actual condition of mankind?—Rom. iii. 23.

34. How does St. John?—1 John v. 19, latter part.

35. What is this state or condition usually called?

The corruption of human nature.

36. What should be our chief care in regard to original or birth-sin?

Not to allow it to become *actual* sin.

37. How is this only to be done?

Through the means of grace afforded us in the new covenant.

SECTION IV.

THE NEW OR BAPTISMAL COVENANT.

1. AFTER the fall of man, did God cast him off for ever?

2. Where is the first intimation given of his restoration?—Gen. iii. 15.

3. Who is "the seed of the woman?"—Gal. iii. 16.

4. How was his restoration to be accomplished?

God entered into a *new* covenant for his pardon and recovery.

5. What is the covenant called?

The covenant of grace, or the gospel.

6. Why is it called the covenant of grace?

To distinguish it from the covenant of works.

7. What is the difference between a covenant of grace and a covenant of works?

In a covenant of grace there is atonement for disobedience, in a covenant of works none.

8. What is the covenant of grace called in comparison with the Mosaic covenant?—Heb. viii. 6, latter part.

9. How does St. Paul mark the distinction between Jews and Christians? — Rom. vi. 14, last part.

10. What is the Christian covenant called besides?

The baptismal covenant.

11. Why is it so called?—Gal. iii. 27.

12. What do you mean by "putting on Christ?"

Bearing his name, taking his yoke upon me, and professing to be his disciple and follower.

13. How does it appear that baptism is the appointed means of admission into the Christian covenant?—Matt. xxviii. 19.

14. Why is one of your names called your *sirname?*

Because I derive it from my father or sire. It is my sire-name.

15. Why is your other name called your *Christian* name?

Because it was given to me when I was christened, or when, in baptism, I "put on Christ."

16. Where and when were the disciples of

Christ first called *Christians?* — Acts xi. 26, latter part.

17. Is the term "Christian" used in any other part of the sacred volume?—Acts xxvi. 28; 1 Pet. iv. 16.

18. What rite in the Jewish Church corresponded with Christian baptism?

Circumcision.

19. What two points of resemblance do you observe between circumcision and baptism? — Luke i. 59.

20. Who gave you this Christian name?

My GODFATHERS, &c.

21. Why are our godfathers and godmothers so called?

Because they answer to God for us, and make those promises by which we are admitted into the covenant?

22. What are we to consider the essentials of the baptismal covenant?

Privileges conferred on the part of God, and *conditions* to be performed on the part of man.

23. What is the meaning of the word *privilege?*

A *peculiar* advantage or benefit.

24. What were the benefits you derived from your baptism?

Three.

1. Being made a MEMBER OF CHRIST.
2. Being made a CHILD OF GOD.
3. Being made an INHERITOR OF THE KINGDOM OF HEAVEN.

25. How may these three baptismal privileges be named briefly?

Church-membership, adoption, inheritance.

SECTION V.

PRIVILEGES OF THE BAPTISMAL COVENANT EXPLAINED.

1. WHAT do you mean by being made a member of Christ?

Being made a member of his Church, which is his body.

2. Do the sacred writers call the Church the body of Christ?—Eph. i. 22, last part, and first of 23d verse.

3. Do you remember any text of Scripture which describes Christians as *members* of Christ? 1 Cor. xii. 27.

4. Who are the members?

Christians, or sincere believers.

5. Who is the *Head* of this body?—Eph. v. 23.

6. How else does Scripture represent the union between Christ and his Church?—John xv. 5, first part.

7. Who is the Vine?

8. Who are the branches?

9. What is the second baptismal privilege?

10. Does not Scripture declare that *all* men are children of God?—Acts xvii. 28, first part,

11. How, then, is it a *privilege* that Christians are children of God?

They are children of God by *adoption* as well as by creation.

12. What is the meaning of *adoption?*

Being permitted to consider any one in the relationship of a *father.*

13. How does St. Paul describe this adoption?—Gal. iii. 26.

14. How does he state the benefits of it?—Rom. viii. 15, latter part.

15. What is the third baptismal privilege?

16. What is the meaning of being an inheritor?

To have a right by birth.

17. By what birth were you made an inheritor of the kingdom of heaven?

By new birth, or regeneration.

18. Could you have inherited the kingdom of heaven by *natural* birth?—John iii. 6, first part.

19. Is this new birth connected in holy Scripture with baptism?—John iii. 5; Titus iii. 5.

20. How is the Christian described in holy Scripture in reference to this inheritance?—Gal. iv. 7.

21. How does St. Peter speak of the inheritance of the Christian?—1 Pet. i. 4.

22. If these are privileges of the baptismal covenant, are all baptised persons sure of God's favour here, and of eternal glory hereafter?

None enjoy the benefits of these privileges who neglect *their* part of the covenant.

23. How may we lose the benefit of the first privilege?

By being "cut off" from the body of Christ as an unworthy member.

24. Does our Lord describe this?—John xv. 2, first part.

25. How may we lose the benefits of the second privilege?

By being alienated from God the Father on account of sin.

26. How may we lose the benefit of the third privilege?

By despising and *forfeiting* our inheritance or birthright.

27. Does St. Paul give any *example* of a person thus forfeiting his inheritance?—Heb. xii. 16.

SECTION VI.

FIRST CONDITION OF THE BAPTISMAL COVENANT.

1. WHAT are there connected with the baptismal covenant besides privileges?—See Sect. IV. Q. 21.

2. Who undertook for your promising to keep your part of the covenant?

My godfathers and godmothers in my baptism.

3. What did your godfathers and godmothers then promise for you?

THEY DID PROMISE AND VOW, &c.

4. What is to vow?

It is promising to God.

5. What is promising and vowing *in your name?*

Making a promise which at a future period I am bound to keep.

6. Say what you promised and vowed in three words.

Renunciation—belief—obedience.

7. What is renouncing?

Utterly disowning and forsaking.

8. What do you first promise to renounce?

THE DEVIL AND ALL HIS WORKS.

9. What do you mean by this?

Renouncing all the evil thoughts and ways which proceed from the suggestions of Satan.

10. Is it expressly said in Scripture that evil deeds proceed from Satan?—1 John iii. 8, first part.

11. For what purpose was our Lord made manifest in the flesh?—1 John iii. 8, latter part.

12. What are these "WORKS OF THE DEVIL?"

All sins, especially pride, envy, revenge, murder, lying, impurity, idolatry. (See further, on the temptation of Satan, Appendix, No. XX.)

13. What did you promise secondly to renounce?

THE POMPS AND VANITIES OF THIS WICKED WORLD.

14. Why is the world called *wicked?*

On account of the wickedness which prevails in it, and the tendency it has to draw away the heart from God.

15. What warning does St. John give regarding the world?—1 John ii. 15.

16. What are "pomps and vanities?"

All things which tend to conceit and show, without use.

17. What further do you renounce in baptism?

THE SINFUL LUSTS OF THE FLESH.

18. What are these?

All ill tempers, evil thoughts, and corrupt desires.

19. How are these described by St. John?—1 John ii. 16.

20. What is the "lust of the flesh?"

Improper indulgence.

21. What is the "lust of the eyes?"

Riches and vanity.

22. What is the "pride of life?"

Ambition.

23. How are you to renounce these?

So that they shall not withdraw the heart from the love of God and of heavenly things.

24. What warning does St. Paul give in regard to these things?—Rom. viii. 13.

25. What is St. Peter's exhortation?—1 Pet. ii. 11.

26. Why, in this passage, does St. Peter call us "strangers and pilgrims?"

Because we do not abide or continue here, and because we are on a journey or pilgrimage to another country.

SECTION VII.

BAPTISMAL COVENANT—SECOND AND THIRD CONDITIONS.

1. WHAT was the second thing which your godfathers and godmothers promised for you?

THAT I SHOULD BELIEVE ALL THE ARTICLES OF THE CHRISTIAN FAITH.

2. What is the force of the word *believe* in this place?

It is to believe *as a Christian; i. e.* so to receive and embrace the truth of the gospel, as to trust in Christ alone for salvation.

3. What are the articles of the Christian faith?

The whole will of God as set forth by Jesus Christ.

4. What is a summary of these articles called?

A Creed. (See Appendix, No. IV.)

5. What was the third thing that your godfathers and godmothers promised for you?

THAT I SHOULD KEEP GOD'S HOLY WILL AND COMMANDMENTS, AND WALK IN THE SAME ALL THE DAYS OF MY LIFE.

6. Has God given us any summary or *compendium* of his commandments?

7. In what terms does our Saviour describe the *necessity* for keeping God's commandments?—Matt. vii. 21.

8. What is the meaning of *walking* in God's commandments?

Regulating by them my daily actions and every thought.

9. How is this expressed in the precepts of Moses?—Deut. v. 32.

10. How in the New Testament?—Luke i. 6.

11. Do you think that you are bound to believe and to do as your godfathers and godmothers have promised for you?

YES, VERILY, &c.

12. What do you mean by "yes, verily?"

13. Why are you *bound* to perform or make good what your godfathers and godmothers promised for you?

Because they promised nothing on my behalf which it would not otherwise have been my duty and interest to fulfil.

14. Upon what motive does St. Paul shew that we are *bound* to do all these things?—1 Cor. vi. 19, latter part, and ver. 20.

15. For what do you thank your heavenly Father?

16. What do you mean by being CALLED INTO A STATE OF SALVATION?

The being placed in such circumstances as that I am *salvable*, or that I have all *means* given to me which are necessary to salvation.

17. How does St. John express this?—John i. 12.

18. For what do you pray, in order that you may continue in the same unto your life's end?

That GOD MAY GIVE ME HIS GRACE.

19. What is "GRACE?"

God's favour and help.

20. Why is this necessary?—John xv. 5, last part.

21. What ground have you for believing that God *will* give it?—Luke xi. 13.

22. What ground have you for believing that God will not *withdraw* his grace?—Phil. i. 6.

23. What single word expresses our "CONTINUING IN THE SAME?"

Perseverance.

24. What encouragement does St. Paul give us for perseverance?—Gal. vi. 9.

25. What is our blessed Lord's encouragement?—Matt. xxiv. 13.

26. What is the blessing promised in the book of Revelation to perseverance unto the end?—Rev. ii. 10, last part.

END OF BAPTISMAL COVENANT.

SECTION VIII.

THE CREED.—BELIEF IN GOD.

1. WHAT was the second promise made in your

name at baptism by your godfathers and godmothers?

THAT I SHOULD BELIEVE, &c.

2. Where are those articles to be found?

3. What is a creed?

A summary or collection of the articles of faith.

4. How many Creeds have we in the Book of Common Prayer?—(See Appendix, No. IV.)

5. What is the Creed in the Catechism usually called?

6. Why so?

Because it contains the doctrines of the apostles, as received and handed down by the tradition of the Church.—(See App. No. V.)

7. Rehearse the articles of your belief.

I BELIEVE, &c.

8. Of how many parts or divisions does this creed consist?

Of four.

1. What relates to God the Father.
2. What relates to God the Son.
3. What relates to God the Holy Ghost.
4. What relates to the Church and its privileges.

9. Why is it *appropriate* that creeds should be recited?

That we may be constantly reminded of what is sound doctrine, and learn to shun heresy and error.

10. Is this recital of creeds sanctioned by holy Scripture?—Matt. x. 32; Rom. x. 10, latter part.

11. How often is the declaration, "I BELIEVE," to be understood?

Before *every* article where it is not expressed.

12. What do you mean when you say, "I believe?"

That I assent both with my understanding and my heart.

13. Is it a scriptural expression to speak of assenting with the heart? — Acts viii. 37, and Rom. x. 10, first part.

14. Why is it necessary that you should so believe?

For three reasons.

1. Because God hath *commanded* me to believe.—1 John iii. 23, first part.
2. Because without faith I cannot *please* God.—Heb. xi. 6, first part.
3. And because without faith I cannot be *saved*.—Mark xvi. 16.

15. What is the first article in this Creed?

16. Who is God?

The great and good Spirit, in whom we live, and move, and have our being.

17. Why do you say God is a *Spirit?*—John iv. 24, first part.

18. If he be a Spirit, what is required of us? —John iv. 24, last part.

19. How are we to worship God in spirit?

Not with forms only, but with the heart.

20. How are we to worship God in truth?

By worshipping according to God's own word.

21. What does St. Paul declare regarding the necessity of believing that there is a God?—Heb. xi. 6, latter part.

22. Do you believe that there is a God on any other grounds besides the assurance of the holy Scriptures?

Yes; because the beauty, and order, and contrivance in the world prove that there must be an all-wise, an all-powerful, and a self-existing Being.

23. Does St. Paul refer to this argument?—Rom. i. 20.

24. Did this argument strike the mind of David?—Psalm xix. 1.

SECTION IX.

BELIEF IN GOD AS THE FATHER.

1. WHAT do we express in the first part of the Creed?

Our belief that there is a God.

2. What are persons called who do not believe that there is a God?

3. What does the Psalmist say of such persons?—Psalm xiv. 1, first part.

4. What is the *cause* of persons refusing to acknowledge the existence of God?—John iii. 19, last part.

5. What is the *consequence* of atheism upon men's conduct here?—Psalm xiv. 1, last part.

6. How may persons *deny* God without being absolutely atheists?—Tit. i. 16.

7. Having expressed our belief in a God, what does the Creed next express?

Belief in him as the Father Almighty.

8. Why in this first article of the Creed is God called *the Father?*

Because he is the Father of our Lord Jesus

Christ, who in the next article is called HIS SON —Eph. i. 3, first part.

9. How is he "FATHER" in regard to *us?*

1. Because he hath given us life; and, 2. Because he hath called us sons.

10. What do you call the first act?

Creation.

11. What do you call the second?

Adoption.

12. Prove that he is our Father by adoption.—Eph. i. 5.

13. Why do you call God the Father ALMIGHTY?

Because He created all things, and can *do all things.*

14. What is this attribute called?

Omnipotence.

15. How is it expressed by St. Luke?—Luke i. 37.

16. What is the difference between creating and making?

Creating is making out of nothing.

17. What does this attribute of omnipotence include?

Both his power and his providence.

18. Do you recollect a beautiful passage in the book of the prophet Nehemiah, expressive both of God's providence and God's power?—Neh. ix. 6.

19. What is the *providence* of God?

His watchful care over his creatures, and his wise disposal of every thing that happens in the world.

20. How is the providence of God expressed in Psalm cxxxix. 3?

21. By what comparison does our Lord assure us of God's care and providence being exercised over us?—Matt. x. 29, 30.

22. What do you understand by the expression, MAKER OF HEAVEN AND EARTH?

The Creator of all things that ever were made, visible and invisible.

23. *By whom* did God make the world?—John i. 3.

24. Do we know for certain, that Jesus who came into the world is the Son of God, by whom He made the world?—Heb. i. 1, 2.

SECTION X.

THE CREED.—JESUS CHRIST THE ONLY SON OF GOD OUR LORD.

1. WHAT is the next article in the Creed, after belief in GOD THE FATHER?

I believe in "JESUS CHRIST, HIS ONLY SON OUR LORD."

2. What do these seven words describe?

JESUS describes the person of Christ.

CHRIST describes the offices of Christ.

HIS ONLY SON describes his relation to God.

OUR LORD describes his relation to man.

3. Why was our Lord called JESUS?—Matt. i. 21.

4. What is the name in the Old Testament corresponding to Jesus?

Joshua.

5. What does Joshua or Jesus really signify?

Saviour, or deliverer, sent from God.

6. How so?

Because derived from "Jah," which signifies Jehovah, or Lord, and "Hoshua," which signifies deliverer. This makes Jah-hoshua, Jehoshua, Jeshua, or Jesus.

7. In Heb. iv. 8 who is meant?

8. How was Joshua a saviour or deliverer?—Josh. xxiii. 4.

9. How was Jesus a Saviour?—Acts v. 31.

10. If the name JESUS describes the person of our Lord, how does the name CHRIST describe his *offices?*

Because Christ means Anointed—anointed to an office.

11. Do you recollect a passage of Scripture, in which the difference between the words JESUS and CHRIST is expressed?—Acts xviii. 5 and 28.

12. To what offices were men anointed under the Mosaic law?

The offices of king, prophet, and priest.

13. Can you give me examples for this?—1 Kings xix. 16. Exod. xl. 13.

14. What word in Hebrew corresponds with the Greek word Christ?—John iv. 25, first part.

15. *With what* were persons under the Mosaic law anointed to be kings, priests, and prophets?—Lev. viii. 12.

16. How was Christ anointed to the offices of Prophet, Priest, and King?—John i. 32.

17. Is this elsewhere in Scripture said to be the *anointing* of Christ?—Acts x. 38, first part.

18. Is this anointing or unction spoken of as belonging to *all* Christians?—1 John ii. 20.

19. Why are believers said to be so anointed?—Rev. v. 10.

20. What are the three offices, then, to which Christ was anointed?

Prophet, Priest, and King.

21. Was it predicted that Christ should sustain the office of PROPHET?—Deut. xviii. 15.

22. Is Christ called a Prophet in the New Testament?—Luke xxiv. 19.

23. Does Christ ever speak of *himself* as a Prophet?—Luke xiii. 33.

24. What were the chief parts of the prophetic office?

To foretel things to come, and to declare God's will to the world. (See Catechism on Prophecy.)

25. Did Christ perform *both* these offices?—Matt. xxiv. 2, and Matt. xxviii. 19, 20.

26. Was it predicted that Christ should be a PRIEST?—Psalm cx. 4.

27. What is the nature of Christ's priesthood?—Heb. vii. 24.

28. *How* did Christ exercise the office of a Priest on earth?—Heb. vii. 27, latter part.

29. How *does* he still exercise the office of Priest?—Heb. ix. 24.

30. Was it predicted that Christ should come as a KING?—Zech. ix. 9.

31. Was this prediction fulfilled?—John xii. 14, 15.

32. Did Christ ever call himself a King?—John xviii. 37.

33. What office will Christ perform as King? —Matt. xxv. 34.

34. What is *our duty* towards Christ in respect to these three offices?

That we hearken to his teaching as our Prophet; that we trust in him for atonement as our Priest; and that we pay him strict obedience as our King.

35. In the Creed, how is Jesus Christ described in relation to God?

36. What does the expression, "*only* Son of God," mean?

That God has no other *such* Son.

37. What does this prove in regard to Christ's nature?

That he partakes of the same *divine* nature with God, and is truly God. (See App. No. II.)

38. In consequence of this, what degree of honour should be paid to the Son?—John v. 23.

39. What is Christ in the Creed declared to be in relation to *us?*

40. Is Christ called LORD in holy Scripture? —Phil. ii. 11.

41. Is absolute dominion expressly attributed to Christ in holy Scripture?—Rom. xiv. 9.

42. How is the *duration* of this power expressed in holy Scripture?—Luke i. 33; Dan. vii. 14, last part.

43. Is Jesus said to be *more* than King, and *more* than Lord?—Rev. xix. 16.

44. How was Christ shewn to be the Son of God?—Rom. i. 4, first part.

45. How was this "*power*" especially made manifest? (See App. XVII. and XVIII.)

SECTION XI.

THE CREED.—JESUS CHRIST BORN, CRUCIFIED, DEAD, AND BURIED.

1. Is Jesus Christ to be considered as simply God?

2. After what manner was Christ made man?

Not by *changing* the divine nature into the human, but by *uniting* the human with the divine.

3. How was Christ made man?

He was conceived of the Holy Ghost.

4. Why was he CONCEIVED OF THE HOLY GHOST?

That he might have no taint of original sin in his human nature.

5. Is the perfectly sinless human nature of Christ asserted in Scripture?—2 Cor. v. 21.

6. Why was he born of the Virgin Mary?

That he might be truly and essentially man.

7. Had Christ a real human *body?*—Luke xxiv. 39.

8. Had he a real human *soul?*—Luke ii. 52, and xxiii. 46.

9. Why was it necessary that Christ should thus be truly man?

That he might be the promised seed of the woman, and might make an ATONEMENT in the *same human nature* in which we sinned.

10. Had it been foretold that Christ should *thus* be born?—Isaiah vii. 14.

11. Is there any other reason for mentioning the name of the mother of our Lord?

It shewed that Jesus was the true seed of

Abraham and of David, from whose lineage it was promised he should spring.—Gen. xxii. 18, and Psalm cxxxii. 11.

12. Under whom did Christ suffer?

13. Who was Pontius Pilate?

14. Why is he particularly named?

Principally for *three* reasons:

1. To fix the *time* of Messiah's sufferings.—Dan. ix. 26, former part.
2. To shew that the sceptre *had* departed from Judah.—Gen. xlix. 10.
3. To account for the manner of his death,—crucifixion being not a Jewish, but a Roman punishment.—John iii. 14.

15. In what nature did Christ suffer?

In the human nature only. The divine nature could neither die nor suffer.

16. What other purpose was gained in Christ's incarnation and suffering, *besides* atoning for our sin?—1 Pet. ii. 21.

17. Christ's sufferings are often called *vicarious*,—what is the meaning of the word?—1 Pet. iii. 18, first part.

18. In what did Christ's sufferings consist?

Pain of body and agony of spirit.

19. What were his sufferings of spirit called?

His passion and his "*unknown* sufferings."

20. Why called his unknown sufferings?

Because they cannot be conceived or expressed by man.

21. What were the two principal occasions on which *these* were undergone? And what the outward symptoms of their severity?—Luke xxii. 44, and Matt. xxvii. 46.

22. How was Christ put to death?

23. Why was Christ *crucified?*—Gal. iii. 13, and John iii. 14.

24. With whom was Christ crucified?

25. Did that fulfil any prophecy?

"He was numbered with the *transgressors.*"—Isaiah liii. 12.

26. Why is it necessary in the Creed to say that Christ *died*, after having said that he was crucified?

Because his being crucified did not *necessarily* imply that he died.

27. Is it certain, however, that Christ died?—Luke xxiii. 46, last part.

28. Could Christ have atoned for our sins by any suffering short of death?—Heb. ix. 22, compared with Lev. xvii. 11.

29. How is the atonement made by Christ upon the cross described in the Communion Service?

As "a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world."

30. How was Christ's body disposed of after his death?

31. By whom was he buried?—Matt. xxvii. 60.

32. Was there any remarkable prophecy fulfilled in this?—Isaiah liii. 9.

33. Do you recollect Bishop Lowth's translation of this passage, by which the fulfilment of this prophecy appears more remarkable?

"And his grave was appointed with the wicked, but with the rich man was his tomb." (Bishop Lowth's *Translation of Isaiah.*)

34. Had there been a real *separation* of body and soul?—Matt. xxvii. 50.

35. Where did the body go?

To the grave.

36. Where did the spirit go?

It descended into hell.

37. Had this been foretold in the Old Testament?—Psalm xvi. 10.

38. What does the word HELL mean in the Creed?

It is called in the Greek Testament *Hades*, and means the place of departed spirits in the invisible world.

39. By what other names is this called?—Luke xxiii. 43; xvi. 22.

SECTION XII.

JESUS CHRIST RISEN, ASCENDED, AND COMING TO JUDGMENT.

1. In the Creed we have expressed our belief that Jesus Christ died.—does it appear from Scripture that Christ's was a *voluntary* death?

Yes, from John x. 18.

2. Is it evident from any other expression of Scripture?

From the description of our Lord's death.—Luke xxiii. 46.

3. What is the meaning of "ghost" in this passage?

4. What are the three degrees of Christ's humiliation?

1*st*, His birth; 2*d*, His death; 3*d*, His burial, under the dominion of the grave.

5. How long was Christ under the dominion of the grave?

6. Why no longer?—Acts ii. 24, last part.

7. Had this been a subject of prophecy?—Psalm xvi. 10.

8. How is Christ's deliverance from the power of the grave expressed in the Creed?

"THE THIRD DAY HE ROSE AGAIN FROM THE DEAD."

9. By what power was Christ raised from the dead?

By the mighty power of God.—Eph. i. 19, last part, and ver. 20, first part.

10. Did Christ also raise himself from the dead?

Yes, as appears from John x. 17.

11. What doctrine do these two statements establish?

That Christ is God.

12. On what testimony do we believe Christ's resurrection?

John ii. 19, and Acts x. 40, 41.—(Appendix, No. XIV.)

13. What great doctrines does St. Paul deduce from the resurrection of Christ?

1. The divine authority of our Lord.—Rom. i. 4.
2. The fulness of our redemption.—Rom. iv. 25.
3. The proof and assurance of our own resurrection.—1 Cor. xv. 20.

14. On what *day* of the week did our Lord rise from the dead?

15. How long did our Lord remain on earth after his resurrection?—Acts i. 3.

16. You mentioned the three degrees of Christ's humiliation; what are the three degrees of his *exaltation?*

1*st*, Resurrection; 2*d*, Ascension; and 3*d*, Glorification at the right hand of the Father.

17. Describe the circumstances of Christ's ascension.—Acts i. 9, 10, 11.

18. Did the Psalmist prophesy the ascension of Christ?—Psalm lxviii. 18.

19. To what did Christ ascend?

20. What do you mean by the RIGHT HAND OF GOD?

Exaltation to the highest degree of glory.

21. Is this a Scriptural expression?—Eph. i. 20, last part.

22. Did our Lord himself use this expression?—Luke xxii. 69.

23. To which nature, his human or divine, does this exaltation refer?

His human, because in his *divine* nature he could not be raised higher than he was from all eternity.

24. What office does our Saviour *at present* execute for us in heaven?—Rom. viii. 34, last part.

25. What did he tell his disciples he would do for them in heaven?—John xiv. 2, latter part.

26. What does the Creed next declare concerning the Lord Jesus Christ?

FROM THENCE HE SHALL COME TO JUDGE THE QUICK AND THE DEAD.

27. What is FROM THENCE?

28. How did the angels say he would return? see Q. 17.

29. For what purpose will he come again?

30. Who are the *quick*, in contradistinction from the *dead?*

31. Are the quick referred to in any passage of Scripture?—1 Thess. iv. 15.

32. What is the meaning of "*prevent*" in this passage?

33. How does St. John express that *all men* will be judged?—Rev. xx. 12.

34. According to what rule or principle will every one be judged?—Rom. ii. 6.

35. It is expressly declared in Scripture that Christ shall be Judge at the last day?—Acts xvii. 31, and Rom. xiv. 9.

SECTION XIII.

THE CREED.—GOD THE HOLY GHOST.

1. WHAT is the third division of the Creed?

I BELIEVE IN THE HOLY GHOST.

2. What do you believe concerning the Holy Ghost?

That he is the third Person in the blessed Trinity, possessing the same divine nature with the Father and the Son. (See Appendix, No. III.)

3. By what other name is he called?

4. You say the third *Person*. Can you prove from Scripture that he is a Person?

He is said in Scripture to do acts as a person, and he is classed or spoken of along with persons.

5. What are these personal acts?

He is *sent*.—John xiv. 26.

He *cometh*.—John xvi. 7.

He *teacheth* and *heareth*.—John xvi. 13.

He *receiveth* and *sheweth*.—John xvi. 14.

He *intercedes*.—Rom. viii. 26, last part.

He *forbids*.—Acts xvi. 6.

6. Where is the name of the Holy Ghost joined with those who are confessedly persons?

In the form of baptism and the form of blessing.

7. Is the Holy Spirit spoken of as *acting* with persons?—Acts xv. 28.

8. Why is this an important doctrine to be established?

Because it is not an uncommon error to consider the Holy Ghost rather as a quality or attribute of God, than as a distinct divine person.

9. In consequence of this error, you sometimes find the Holy Ghost spoken of as "*it*." What pronoun should we always use?

10. The Holy Ghost, then, is a person. Can you prove that he is a *divine* Person, or God?

Yes; by four arguments drawn especially from these texts:—

1. Acts v. 3, 4.—To lie unto the Holy Ghost is to lie unto God.
2. Luke i. 35.—Christ being conceived by the Holy Ghost, became the Son of God.
2. Matt. xxviii. 19.—He is associated on terms of equality with God.

4. 1 Cor. iii. 16.—His dwelling in our hearts makes them the temple of God.

11. Is the divinity of the Holy Ghost expressly acknowledged in the Liturgy?

At the opening of the Litany.

12. You have proved that he is a person, and a divine Person; can you prove that he is *distinct* from God the Father and God the Son?—Matt. iii. 16, 17, and John xv. 26.

13. What is the *office* of the Holy Ghost according to the Church Catechism?

To *sanctify* the believer.

14. What is to sanctify?

To move unto holiness.

15. How does he effect this?

By convincing men of sin, and shedding abroad the love of God in their hearts.—Rom. v. 5.

16. Can you mention some other offices of the Holy Ghost?

1. He regenerates us, or grafts us into the body of Christ's Church at baptism.—John iii. 5.
2. He unites us to Christ, and thus sanctifies us, or makes us holy.—1 John iii. 24, last part.
3. He enables us to fulfil our duties, and teaches us to pray.—Rom. viii. 26.
4. Comforts us in affliction.—John xiv. 16 and 17, first part.
5. He inspired holy men to write the Scriptures.—2 Pet. i. 21.

17. Why, then, are not all sanctified by the Holy Ghost?

Because some people, by their indifference,

"grieve the Holy Spirit;" some, by their wickedness, "quench the Spirit."

18. How are we to *obtain* the assistance of God's Holy Spirit?—Luke xi. 13.

19. How may we *deprive* ourselves of that assistance?—Eph. iv. 30.

20. How are we to obtain *increasing* degrees of that assistance?

By a diligent use of that which God hath already given us.

21. How does our Lord state this rule of the Divine proceeding?—Matt. xxv. 29.

22. Supply the words necessary to complete the sense in Matt. xxv. 29.

23. Is there a worse sin than even "grieving" the Holy Spirit?

Yes, the sin against the Holy Ghost.

24. From whence is the term "sin against the Holy Ghost" derived?—Matt. xii. 31, 32.

25. What conduct on the part of the Jews had called forth this awful declaration?—Matt. xii. 24.

26. What, then, is sin or blasphemy against the Holy Ghost?

Rejecting Christ, on the plea that his miracles were wrought not by the power of the Holy Ghost, but by Satan.

27. Can any persons *now* be guilty of sin against the Holy Ghost?

Not unless, like the Pharisees of old, they attribute Christ's miracles, and the other works of the Holy Spirit, to the influence of the devil.

SECTION XIV.

THE CREED.—THE CHURCH AND ITS PRIVILEGES.

1. To what does the fourth division of the Creed relate?

To the Church of Christ,—its privileges here; its hope of glory and immortality hereafter.

2. How are these expressed in the remainder of the Creed?

I BELIEVE IN THE HOLY CATHOLIC CHURCH, &c.

3. What is the CHURCH, of which this article speaks?

The whole body of *faithful* Christians who have been baptised in the name of the Father, and of the Son, and of the Holy Ghost.

4. What is implied by saying, *the* Church?

That however distant be its members in time and place from one another, still they altogether make but *one Church.*

5. How is this unity of the Church expressed by St. Paul?—Eph. iv. 4, 5, 6.

6. Why is the Church called HOLY?

Because all its members *engage themselves* by their baptismal covenant to be holy; because its sacraments and ordinances are holy; and because the purport of all its institutions (under the aid of the Spirit of God) is to make its members holy.

7. By what parables does our Lord signify that *all* members of the visible Church are not personally holy?—Matt. xiii. 24 and 47.

8. Why is the Church called CATHOLIC?

Because it is universal,—extending to all mankind and to all times.

9. Was the Jewish Church catholic?

10. What do you mean by *a* catholic Church?

A sound part of *the* Catholic Church of Christ, or a Church in communion with it.

11. Are you a Catholic?

12. Whom do you account to be heretics, and whom to be schismatics?

Heretics corrupt the *faith* of the Catholic Church of Christ; and schismatics forsake its *communion*. (Further on this subject, see the Catechism on the CHURCH.)

13. What are the four *privileges* of the Holy Catholic Church?

THE COMMUNION OF SAINTS, THE FORGIVENESS OF SINS, THE RESURRECTION OF THE BODY, AND THE LIFE EVERLASTING.

14. What is communion?

Fellowship, intercourse, and also joint possession.

15. What is the meaning of saints?

Holy persons, true members of Christ's holy Catholic Church.

16. With whom have such persons communion?

First, with God the Father and our Lord Jesus Christ.—1 John i. 3, last part.

17. With whom, *secondly*, have the saints communion?

With the Holy Ghost.—Gal. iv. 6.

18. Have the angels any communion of feeling with us?—Luke xv. 10, and Heb. i. 14.

19. With whom have the saints communion besides these?

With other living saints, as having their privileges and hopes in common.—1 John i. 7, first part.

20. What is the *duty* which St. Paul deduces from this communion of the saints with each other?—Eph. iv. 3.

21. What is the second privilege of the holy Catholic Church?

22. What is sin?—1 John iii. 4, first part.

23. What is the punishment due to the unpardoned sinner?—Rom. vi. 23, first part.

24. Do all *require* forgiveness?—Rom. iii. 23.

25. Who only can forgive sin?—Mark ii. 7.

26. *How* does God forgive sin?

God, for Christ's sake, and through his merits and mediation, acquits us of past guilt, and receives us into favour.

27. What is this called in theological language?

Justification.

28. *To whom* does God grant this forgiveness of sin?

To those who repent and believe the gospel.—Acts ii. 38.

29. With what did our Lord commence his preaching?—Mark i. 15.

30. What are repentance and faith in regard to salvation?

CONDITIONS of salvation.

31. What do you mean by "*conditions?*"

A *sine qua non*—or a something without which something else cannot take place. See Luke xiii. 3.

32. Does the word *condition* imply, that in their performance we do any thing *meritorious?* —Luke xvii. 10.

33. You say forgiveness of sin is a privilege of Christ's Church; has the Church *power* to forgive sin?

Christ has left with his Church a ministerial power to *declare* and pronounce forgiveness of sins to all such as truly repent and believe.

34. What is the third privilege of the holy Catholic Church?

35. Will not *all* men rise again at the last day? —John v. 28.

36. How, then, is the resurrection of the body a *privilege* of believers?—John v. 29.

37. In what form will the bodies of the righteous be raised?—Phil. iii. 21, former part.

38. What is the fourth privilege of the holy Catholic Church?

39. Will not all men live for ever?

40. How, then, is LIFE EVERLASTING a privilege of believers?

Everlasting life, and life eternal, usually signify, in holy Scripture, the union of body and soul with God in happiness for ever. (See App. No. XIII.)

41. Can we, in our present condition, form an idea of that future happiness?—1 Corinthians ii. 9.

42. What do you mean by saying AMEN at the end of the Creed?

That I believe sincerely all that is contained in it, and that it is my desire, through God's help, to live agreeably to my profession.

43. What is St. Paul's exhortation to the Hebrews on this subject?—Heb. x. 23.

44. To sum up all that we have been considering in the Apostles' Creed, I ask, What do you chiefly learn in these articles of your belief?

1. I LEARN, &c.

45. What do you mean by the *elect* people of God?

Those who have closed with Christ's offers of salvation, and who sincerely desire and pray for the aid of the Holy Spirit.

END OF THE CREED.

SECTION XV.

THE COMMANDMENTS.—PRINCIPLE OF OBEDIENCE.

1. WHAT was the third thing your godfathers and godmothers promised for you at your baptism?

THAT I SHOULD KEEP GOD'S HOLY WILL, &c.

2. What does our blessed Lord say of the *necessity* there is to obey God's commandments?—Matt. vii. 21, and xix. 17, last part.

3. Do you expect, then, to be saved by obedience to the commandments?

God forbid; because, Luke xvii. 10. (See Sect. XIV. 32.)

4. Are you able of yourself to keep the commandments *at all?*—Phil. ii. 13.

5. To whom do you ascribe the glory of any good you are enabled to do?—1 Cor. xv. 10.

6. To whom are we to ascribe the evils of our own conduct?—2 Pet. ii. 1, last part.

7. What does KEEPING GOD'S HOLY WILL AND COMMANDMENTS imply?

Every thing connected with our *duty*.

8. Have we any where a summary of *duty*, as we have in the Creed a summary of *belief?*

9. What is this summary called?

The Decalogue, or Ten Commandments.

10. When you are asked in the Catechism, which be the Ten Commandments, what is the answer you are taught to give?

THE SAME WHICH GOD SPAKE, &c.

11. To whom were these commandments first given?

12. What are they usually denominated?

The *moral* law. (See App. VII.)

13. How was it written—where and how was it given to the Israelites?—Exod. xxxi. 18.

14. Is this law binding upon us?—Matt. v. 17.

15. On what particular ground was obedience demanded from the Israelites to the commandments?

Because God had BROUGHT THEM OUT, &c.

16. Does the same motive apply to us?

Yes.

17. Why so?

Because we have been delivered from a bondage and a slavery worse than those of the Israelites in Egypt.

18. Was it promised that Christ should be a deliverer?—Luke i. 74.

19. *How* are Christians to obey this moral law?

In the spirit, and not in the letter only.

20. What is obeying the law in the spirit?

Making it extend to the heart, and the desires, and affections, no less than to the outward actions.

21. How does our Lord enforce this?—Matt. v. 8.

22. Of what did our Lord accuse the Scribes and Pharisees in regard to the commandments of God?—Matt. xv. 6, latter part.

23. Will obedience to one part of the moral law justify a neglect of other parts?

No, it must extend to all.—James ii. 10.

24. To what sort of "offending" does this declaration apply?

25. What is the meaning of a *positive* commandment?

26. What is the meaning of a *negative?*

27. Give me an example of each.

28. In a positive commandment, what is also implied?

29. In a negative what is also implied?

30. What are the three great principles, then, to be kept in view, to regulate our obedience as Christians to the moral law of God?

1. To keep it in the spirit.
2. To keep it wholly and entirely.
3. To keep the commandments, both in what is enjoined, and in what is prohibited.

31. How many commandments were written on each table?

32. What division of our duty does this point out?

33. What authority have we for this division?—Matt. xxii. 37, 38, 39, 40.

SECTION XVI.

FIRST AND SECOND AND THIRD COMMANDMENTS.

1. WHAT is the first commandment?

THOU SHALT HAVE NONE OTHER GODS BUT ME.

2. Is this a positive or negative command?

3. What is to be understood?

4. What is the full import, therefore, of the first commandment?

5. What is meant by "*having*" the Lord for our God?

That we believe in him, and suitably acknowledge him as the one true God.

6. What is idolatry?

Worshipping any thing *as* God which is not God.

7. Are any people of the earth now guilty of idolatry?

8. Can *Christians* be said ever to be guilty of idolatry?

Yes; whenever men love, honour, and obey any being or object more than God, they are guilty of idolatry.

9. Can you give me an example from Scripture of *such* idolatry?—Col. iii. 5, last part.

10. What is the second commandment?

THOU SHALT NOT MAKE TO THYSELF, &c.

11. What is the difference between the first and second commandment?

The first commandment forbids us to have any *object* of worship but the only true God.

The second forbids us to worship the true God after a false *manner*.

12. May there be idolatry, then, where the *true* God is worshipped?

13. What does the first commandment enjoin?

To worship none but the true God.

14. What does the second commandment enjoin?

To worship the true God in a right manner.

15. Does the second commandment enjoin a positive or a negative duty?

16. What is the *positive* duty?—John iv. 24.

17. What do you mean by worshipping God in spirit and in truth?

With holy and reverential dispositions of heart, produced by the Holy Spirit, and after a manner agreeable to his word.

18. What is the meaning of JEALOUS GOD?

That he will not suffer another to have what is due only to himself.

19. What is the third commandment?

THOU SHALT NOT TAKE THE NAME, &c.

20. What do you understand by the phrase NAME OF GOD?

Not only the name by which God is *called*, but his word and ordinances, and every thing that pertains to him.

21. In what different ways may men take God's name in vain?

1. False swearing.—Num. xxx. 2.
2. Profane cursing.—Matt. v. 34.
3. Irreverent use of God's name.—James v. 12.

22. Is there any other way in which men may be said to take God's name in vain?

ssness or hypocrisy in public or pri-
By .—Matt. vi. 5.
vate at is the *positive* duty required of us in
2 nandment ?
this nour his holy name and his word.
What is St. Paul's precept on this head?
or. x. 31.
7. When should we particularly remember
commandment ?—Eccles. v. 1, 2.
26. What is the meaning of the expression,
OD WILL NOT HOLD HIM GUILTLESS THAT
AKETH HIS NAME IN VAIN ?
That he will not suffer his name to be profaned, without bringing some exemplary punishment upon such presumption.
27. What was the punishment of the blasphemer by the Mosaic Law ?—Lev. xxiv. 16.

SECTION XVII.

THE FOURTH COMMANDMENT.

1. WHAT is the fourth commandment ?
REMEMBER THAT THOU KEEP HOLY, &c.
2. What is the meaning of the word Sabbath ?
Rest.
3. What is the first account we have of the institution of the Sabbath ?—Gen. ii. 3.
4. How is the term "*rest*" applied to God ?
Merely that he ceased to create.
5. What great work of God was it, therefore, intended to commemorate ?
The work of creation.

6. What is the next notice we have of the Sabbath?—Exod. xvi. 23.

7. On the first delivery of the law (Exod. xx.), what reason is given for keeping the Sabbath-day?

That God rested from creation.

8. Is there any other enumeration of the commandments besides that in the twentieth chapter of Exodus?

Yes, in Deut. v. 15.

9. What reason is *there* given for the Jews keeping the seventh day?

That the Lord God had brought them out of Egypt.

10. What reasons, then, had the Jews for keeping the Sabbath?

They had two.—They kept holy *one* day in seven to commemorate creation; they kept *the seventh* day to commemorate their exode or redemption from Egyptian bondage.

11. What reasons have we, as Christians, for keeping a Sabbath?

We have also two.—We keep *one* day in seven to commemorate CREATION. We keep the first day, and thus commemorate *both* creation and REDEMPTION.

12. Why the first day in the week?

Because Christ rose from the dead on that day.

13. What is our authority for the change of the Sabbath from the last to the first day of the week?

The apostles themselves, undoubtedly directed by the Holy Ghost, made this change of the day. —Acts xx. 7; 1 Cor. xvi. 1, 2.

14. What is the day called in the New Testament?—Rev. i. 10.

15. In what manner should we, as Christians, observe this holy day *negatively?*

We should *abstain* from worldly occupations and worldly cares.

16. Are *any* works allowed on this day?

Yes, works of necessity, and mercy, and piety.—Matt. xii. 11, 12.

17. How should it be observed *positively?*

By public as well as private devotion, reading good books and holy Scripture, serious conversation, religious instruction, &c.

18. How does our Saviour declare the object of instituting the Sabbath?—Mark ii. 27.

19. What does this mean?

That the Sabbath was instituted for man's *benefit.*

20. How will the true Christian, therefore, look upon the institution of the Lord's day?

As a privilege and a blessing.

21. Is it a privilege and a blessing as far as *this world* is concerned?

22. Is it a type or emblem of any higher blessing in the world to come?—Heb. iv. 9.

23. What duty do you learn from these four commandments?

24. What is your duty towards God?

MY DUTY TOWARDS GOD, &c.

SECTION XVIII.

FIFTH, SIXTH, SEVENTH, AND EIGHTH COMMANDMENTS.

1. WHICH is the fifth commandment, or the first of the second table?

HONOUR THY FATHER AND THY MOTHER, &c.

2. What do you mean by honouring your father and your mother?

Paying them respectful submission and obedience, with cheerful and affectionate attention.

3. How does St. Paul enforce this duty?—Eph. vi. 1.

4. Are there any other duties implied in this commandment?

All relative duties, such as those due to superiors, to governors, to spiritual pastors, to masters, to the aged.

5. Can you give Scripture-authority for the duty of obedience to *rulers?*—Rom. xiii. 1, first part.

6. What is our Lord's direction on this point?—Matt. xxii. 21.

7. Who was Cæsar?

8. What is the apostle's statement of the duty of submission to spiritual *pastors?*—1 Thess. v. 12, 13.

9. Of the duty of obedience to *masters?*—Col. iii. 22, first part.

10. How is the duty of respect to the aged stated in the Old Testament?—Lev. xix. 32.

11. How in the New Testament?—1 Tim. v. 1.

12. How does Scripture sum up the general rule for all those relative duties?—Rom. xiii. 7.

13. How does St. Paul describe the fifth commandment?—Eph. v. 2.

14. What promise does he refer to?—Deut. v. 16.

15. What encouragement may we derive from this promise made to the Jews?

That if, in humble dependence on God's grace, and full reliance upon Christ for salvation, we diligently perform all our relative duties, we shall enjoy present peace and a good hope of the everlasting inheritance.

16. What is the sixth commandment?

17. How has this commandment been commented upon in the New Testament?—Matt. v. 22, and 1 John iii. 15, first part.

18. Is this a positive or negative commandment?

19. What is the *positive* part?

To do all we can for the preservation of our neighbour's safety and protection.

20. To whom should this extend?—Rom. xii. 20.

21. What is the seventh commandment?

22. Is this a positive or negative commandment?

23. How is the positive duty expressed in another part of the Catechism?

To keep my body in temperance, soberness, and chastity.

24. What is St. Paul's precept on this point?—Eph. iv. 29, first part.

25. What is the eighth commandment?

26. What is forbidden in this commandment?

All dishonest modes of bettering our own con-

dition, or of injuring the property of our neighbours.

27. Mention particular crimes forbidden by the eighth commandment.

Robbery, theft, cheating, extortion, gambling, smuggling, sacrilege, peculation, living beyond our means.

28. Why are these crimes violations of the eighth commandment?

Because in each case an injury is done to the property of another party.

29. What are the *positive* duties enjoined by this commandment?—1 Tim. vi. 18.

30. Which of the apostles gave a noble example of this duty?—Acts xx. 34, 35.

31. After a person has stolen, what should be his first determination?—Eph. iv. 28, first part.

32. What should he farther consider his duty?—Eph. iv. 28, last part.

33. What, then, are the two acts which should follow a commission of this crime?

Repentance and restitution.

For further on Repentance, see App. No. XI.

SECTION XIX.

NINTH AND TENTH COMMANDMENTS.

1. WHAT is the ninth commandment?

2. The eighth commandment regardeth our neighbour's *property*, what does the ninth commandment refer to?

Our neighbour's character.

3. What member of the body is this commandment intended to restrain?

The tongue.

4. What resolution did the Psalmist make regarding his tongue?—Ps. xxxix. 1.

5. What is the tongue called by St. James?—James iii. 8.

6. What do you understand by bearing false witness?

Perjury, calumny, and evil speaking.

7. What is *perjury?*

Swearing to that which is false.

8. What other commandment, besides the ninth, does this crime violate?

9. What is *calumny?*

Spreading reports which we know to be false.

10. Did Moses give any law on this subject?—Exod. xxiii. 1.

11. What is *evil-speaking?*

Wantonly or thoughtlessly spreading injurious reports, which may or may not be true.

12. Are there any precepts in the New Testament on this point?—Eph. iv. 31; James iv. 11, first part.

13. What is generally required of us by this commandment?

To adhere rigidly to the truth, to be very careful and guarded in all we say.

14. How does St. James express the imperative duty of bridling the tongue?—James i. 26.

15. What is the tenth commandment?

16. What do you mean by coveting?

Desiring what belongs to any one else.

17. When is such a desire *sinful?*

When it makes us discontented with our own lot, or sets us upon contrivances to *obtain* that which our neighbour is unwilling to part with.

18. When we feel ourselves thus coveting or sinfully desiring to have what does not belong to us, what Scripture-precept should we apply?—Eph. iv. 27.

19. What two bad qualities does covetousness imply?

Discontent and envy.

20. What is covetousness, unless checked, likely to lead to?—1 Tim. vi. 10.

21. Can you mention three remarkable instances of covetousness leading to the commission of great crimes?—1. 1 Kings xxi. 16. 2. Luke xxii. 3, 4, 5. 3. Acts v. 1, 2.

22. What is the *positive* duty implied in this commandment with regard to ourselves?—Heb. xiii. 5.

23. What is the positive duty in regard to others?

That we rejoice in their prosperity.

24. Do you remember the beautiful precept upon this subject given us by St. Paul?—Rom. xii. 15.

25. What does the Christian seek first?—Matt. vi. 33.

26. What do the Scriptures say the Christian *may* covet?—1 Cor. xii. 31.

27. Is the tenth commandment the law of a divine or of a human lawgiver?—and why?

28. What do these six last commandments, or the commandments of the second table, teach you?

29. How does the Church Catechism sum up your duty to your neighbour?

MY DUTY TOWARDS MY NEIGHBOUR IS, &c.

30. How does our Lord state our duty to God?—Matt. xxii. 37.

31. What does our Lord say regarding the *importance* of this duty?—Matt. xxii. 38.

32. How does our Lord sum up our whole duty to our neighbour?—Matt. xxii. 39.

33. What do these two include?—Matt. xxii. 40.

34. When the commandments are read in Church, what is the prayer offered up after each?

35. What are we taught by that prayer?

That we all require pardoning mercy for our transgressions in times past, and that we stand in need of his grace, both to *incline* our hearts towards what is good, and to *preserve* us in obedience to God's laws.

36. What is the motive urged by our Lord for obedience to the commandments?—Matt. xix. 17, last part.

END OF THE COMMANDMENTS.

SECTION XX.

THE LORD'S PRAYER.—THE INVOCATION.

1. How may you be enabled to obey the commandments of God acceptably?

By God's special grace only.

2. Are we taught in our Church-service to pray for God's special grace?—(Learn the collect of Easter-day.)

3. What do you mean by *special* grace?

4. Is this declared by our Church to be absolutely necessary to our doing any good thing?

In the Tenth Article it is declared, "We have no power to do good works, pleasant and acceptable to God, without the grace of God, by Christ, preventing us, that we may have a good will, and working with us while we have that good will."

5. What is the meaning of *preventing* grace?

6. How does St. Paul express the necessity for preventing grace?—2 Cor. iii. 5.

7. How does our Lord express the same truth?—John xv. 5, last part.

8. What are the two great *means* of grace, which are treated of in the remaining part of the Catechism?

Prayer and the Sacraments.

9. What is prayer? (See App. No. XII. Q. 1.)

10. Did our Lord enjoin his disciples to pray?—Matt. vii. 7.

11. Did they ever ask him for particular directions *how* they were to pray?—Luke xi. 1.

12. How often did our Lord recite this prayer?—Luke xi. 2; Matt. vi. 9.

13. Do you observe any difference in the manner by which this prayer was given in the two instances?

14. How, then, are we to make use of the Lord's prayer?

We are not only to repeat it *whenever* we pray,

but to make it a pattern, or model, of all our prayers.

15. Suppose it were said that this prayer was not suitable for Christians, and was intended for the disciples only whilst they were under the Mosaic economy?

I would answer, that our Lord gave it to the disciples without any such limitation, and that the universal practice of the Church confirms its use.

16. Say the Lord's Prayer.

OUR FATHER, &c.

17. Into what parts may this prayer be divided?

Into three general parts:—

1. The invocation; 2. The petitions; and, 3. the doxology.

18. What is the meaning of invocation?

19. What is the invocation of this prayer?

20. Why do you say *our* Father, and not my Father?

To shew that we pray *with* and *for* all mankind as brethren.

21. In what sense do you here call God your *Father?*

Not only as our Creator, but as our reconciled Father, in and through our Saviour Jesus Christ.

22. Is it any objection, therefore, to the use of this prayer that Christ is not named?

No; because, when we address God as our Father, it is as our reconciled Father in Christ.

23. Is this notion confirmed by Scripture?—John xiv. 11, 1 John i. 3, and many other passages.

24. Is it expressly stated in Scripture to be a privilege of believers to address God as a Father? —Rom. viii. 15.

25. What do we learn from this introduction? —Psalm ciii. 13.

26. Why you add *in heaven?* Is God not present every where?

Yes, he fills heaven and earth with his presence; but heaven is called his dwelling-place, *i. e.* where he *peculiarly* manifests his glory.

27. Where is this truth expressed with great sublimity in the Old Testament?—1 Kings viii. 38, 39.

SECTION XXI.

LORD'S PRAYER—PETITIONS I. II. AND III.

1. How many petitions are there in the Lord's prayer?

2. How would you distinguish or divide them?

The three first more immediately relate to God's glory, and the three last to our own necessities.

3. What is the first petition?

HALLOWED BE THY NAME.

4. What do you mean by hallowing?

The separation of any thing to an holy use.

5. What by the *name* of God? (See Section XVI. Q. 20.)

6. What, then, is the import of the petition, HALLOWED BE THY NAME?

That God may be known, adored, and glorified by the whole world.

7. While you pray thus, what should you be careful to do *yourself?*

I should myself hallow his name, by living to his service and glory.

8. Is this to be done only at certain times, or on particular occasions?—1 Cor. x. 31.

9. What is the second petition?

THY KINGDOM COME.

10. What is the *literal* meaning of the word *kingdom?*

The place or country over which a king reigns.

11. What is the meaning of the word *reign?*

The rule or empire exercised by a king.

12. Which meaning do you understand in this petition?

13. What is the kingdom or *reign* of God which we pray may come?

It is threefold—

1. His kingdom of providence.
2. His kingdom of grace.
3. His kingdom of glory.

14. What is his kingdom or reign of providence?

That which God exercises over all the world, and over all creatures.

15. What does the Psalmist declare of this reign?—Psalm ciii. 19.

16. What is his reign or kingdom of grace?

That which God exercises in his *Church* on earth, and in the hearts of his people, by his word and Holy Spirit.

17. How did our Lord announce this?—Mark i. 15.

18. What is his kingdom of glory?

The *heavenly* kingdom hereafter, of which all his children are living in expectation.

19. How does our Lord describe this kingdom?—Matt. xxv. 34.

20. What do you desire when you say, THY KINGDOM COME?

We desire that God's spiritual kingdom may be established where it is not received, and may be enlarged where it is received.

21. How did St. Paul express this desire?—Acts xxvi. 29.

22. What is the third petition?

THY WILL BE DONE IN EARTH AS IT IS IN HEAVEN.

23. Where are we to learn the will of God?—2 Tim. iii. 16.

24. *How* do we pray that the will of God may be done on earth?

25. Why so?

Because the angels in heaven do God's will perfectly, constantly, and joyfully.—Heb. i. 14.

26. Does an inspired apostle hold forth to us a more exalted pattern then even angels for our imitation?—1 Pet. ii. 21, 22. See also John vi. 38.

SECTION XXII.

THE LORD'S PRAYER.—PETITIONS IV. V. AND VI. AND DOXOLOGY.

1. WE have considered the three petitions of the Lord's prayer which relate to God's glory; what do the three remaining petitions relate to?

To the necessities of man.

2. What is the fourth petition?

GIVE US THIS DAY OUR DAILY BREAD.

3. What do you mean by BREAD in this place?

All things that are needful for support and sustenance, for our souls and bodies.

4. How should we desire bread of our "Father which is in heaven?"

That it may be given us with a father's blessing.

5. Why do we pray for *daily* bread?

To shew our dependence on God for the daily supply of our wants.—1 Pet. v. 7.

6. Does this dependence on God render our own exertions less needful?—2 Thess. iii. 10.

7. What figure does St. Peter make use of to shew that we need daily renewal of God's grace for our spiritual wants, no less than his aid for bodily necessities?—1 Pet. ii. 2.

8. By what figure does our Lord represent the same truth?—John vi. 58.

9. What is the fifth petition of the Lord's prayer?

FORGIVE US OUR TRESPASSES, AS WE FORGIVE THEM THAT TRESPASS AGAINST US.

10. What do you mean by trespasses?

A transgression of our duty.

11. What by *forgiving* of trespasses?

That God would wash away the guilt, and remit the punishment of them.

12. Have we need *daily* to ask forgiveness?

Yes, because we daily offend.

13. Will God forgive us, *because* of our forgiving others?

No: it is only through the blood of Christ that

our sins can be forgiven, and on our own faith and repentance.—(App. No. IX.)

14. What is the meaning, then, of this petition?

It means that we cannot expect forgiveness, *except* we forgive each other.

15. In what parable has our Lord expressed this great truth?

16. How does our Lord conclude the parable?—Matt. xviii. 35.

17. In that parable is *more* expressed than merely withholding forgiveness from an unforgiving servant?

The forgiveness once promised is *recalled.*

18. What is the sixth and last petition of this prayer?

LEAD US NOT INTO TEMPTATION, BUT DELIVER US FROM EVIL.

19. What is meant by TEMPTATION?

Trial, or proving of our faith and obedience.

20. Does God, then, *tempt* you to commit sin?

No.—James i. 13.

21. How are men tempted?—James i. 14.

22. What is the full force of the petition, then, "Lead us not into temptation?"

That God would not suffer us to be tried above our strength, but would graciously support and direct us.

23. How is this expressed in a collect of our Church-service?—(Learn the collect, Fourth Sunday after Epiphany.)

24. What does this petition of the Lord's prayer bind us to?

Not to rush unguardedly or unnecessarily into temptation.

25. But when trial or temptation *does* come, what should our prayer be?

That God would protect us from evil.

26. What do you mean here by EVIL?

Evil things—evil persons—from the evil one, the Devil—and from the evil of our own hearts.

27. Are any temptations which a Christian may meet with an *excuse* or *palliation* for sin?—1 Cor. x. 13.

28. How is this petition explained by the Church Catechism itself?

"That he will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death."

29. What do you mean by the word *doxology?*

Ascribing glory to God.

30. What are the four glorious perfections ascribed to God in the doxology of the Lord's prayer?

Sovereignty, omnipotence, majesty, and eternity.

31. The doxology of the Lord's prayer expresses the greatness of God—what part expresses his *goodness?*

The beginning, in which we call upon God as our *Father.*

32. What is the doxology generally used in our liturgy?

33. Are there any similar forms in the New Testament?—1 Tim. i. 17; Rev. vii. 12.

34. Do you recollect one in the Old Testament?—1 Chron. xxix. 11.

35. Why do you say AMEN at the end of this and other prayers to God?

To express my assent to what has been said,

and my fervent desire that God would grant the petitions.

36. What desirest thou of God in the Lord's prayer?

I DESIRE MY LORD GOD, &c.

END OF THE LORD'S PRAYER.

SECTION XXIII.

THE SACRAMENTS.—BAPTISM.

1. WHAT did you say were the two principal channels by which God communicates his grace to us?—Sect. XX. Q. 8.

2. How many sacraments hath Christ ordained in his Church?

TWO ONLY AS GENERALLY NECESSARY, &c.

3. Why does the Catechism say "two *only?*"

Because the Church of Rome teaches that there are *more* than two.

4. What do you understand by "GENERALLY NECESSARY TO SALVATION?"

That they are necessary under *ordinary* circumstances, and where they *can be had.*

5. What is SALVATION?

The saving of the soul from everlasting death, unto everlasting life.—Hebrews ii. 3. (See App. No. XIII.)

6. To what institutions of the Old Testament do these two Christian sacraments correspond?

Circumcision and the Passover.

7. What do you mean by the word *sacrament?*

I MEAN AN OUTWARD AND VISIBLE SIGN, &c.

8. What is the word *sacrament* derived from?

The word *sacrament* is from the Latin "*sacramentum*," which signified the oath by which the Roman soldiers bound themselves to be faithful to their general.

9. Is this notion referred to in the baptismal service?

Yes; when the child is signed with the cross.

10. Can you repeat the words?

11. What is an outward visible sign?

A token which we can see.

12. Can you give me an instance of one from the Old Testament?—Genesis ix. 13.

13. What is an inward and spiritual grace?

Divine assistance in its influences on the heart.

14. How does our Saviour illustrate this inward and spiritual grace?—John iii. 8.

15. How, then, is it to be *known?*

By its effects.—John xiv. 15.

16. What are the four requisites for a sacrament?

There must be, 1. An outward and visible sign. 2. An inward and spiritual grace. 3. Institution by Christ himself: and, 4. Means and pledges of our *receiving* the grace.

17. Can you shew from Scripture that baptism possesses these four qualities?

1. Water.—Matt. iii. 16.
2. Spiritual regeneration.—Titus iii. 5.
3. Christ's institution.—Matt. xxviii. 19.
4. Means and pledges of salvation.—Mark xvi. 16, first part.

18. How many parts are there in a sacrament?

Two; the outward and visible sign, and the inward and spiritual grace.

19. Is it possible to be a partaker of the outward visible sign, and to have no benefit from the inward spiritual grace?

Yes. It is the case of those who receive the sacrament unworthily, or without desire for the grace.

20. What is the outward visible sign or form in baptism?

WATER; WHEREIN, &c.

21. Of what was water the emblem in the Jewish Church?—Ezek. xxxvi. 25.

22. What, then, is represented by the use of water in baptism?

The necessity of being washed in the blood of Christ from all our guilt, and of having our hearts cleansed by the renewing influence of the Holy Ghost.

23. What is the inward and spiritual grace of baptism?

A DEATH UNTO SIN, AND A NEW BIRTH, &c.

24. What do you mean by being born in sin, and the children of wrath?

That we are all corrupt in our nature, and in a state of guilt and condemnation on account of our sins.

25. How does St. Paul express this truth?—Rom. v. 12.

26. What is a death unto sin, and a new birth unto righteousness?

It is the communication of a new principle of spiritual life, which destroys the dominion of sin, and enables the believer to live unto God.

27. What does St. Paul exhort us to reckon ourselves therefore?—Rom. vi. 11.

28. What are we made, then, in baptism?

Children of grace.

29. What does this mean?

That we are heirs or inheritors of the grace of God through Christ.

30. How does baptism do this for us?

By engrafting us "into the body of Christ's Church."

31. What is essential to our actually receiving these benefits?

Believing and living up to our baptismal privileges.

32. Will our baptism avail us any thing, except we do so live?

33. Does St. Paul furnish us with the proof of this?—Gal. v. 6.

34. What is required of persons to be baptised?

REPENTANCE, &c.

35. What is *repentance?* (See App. No. XI. Q. 1.)

36. What is the *faith* which is required?

A stedfast belief of the promises of God made to us in that sacrament. (See App. No. VI.)

37. If repentance and faith be necessary, why, then, are infants baptised, when, by reason of their tender age, they cannot *perform* them?

BECAUSE THEY PROMISE THEM, &c.

38. In this answer what word should be emphatic which is sometimes slurred over?

The word "both."

39. What does it mean here?

Repentance and faith.

40. Are infants *bound* by the promises made by their godfathers and godmothers?

They are bound by *creation* and *redemption.*

41. What is the purport of the ordinance of *confirmation* in our Church?

It is, that persons, when they come to suitable age, may take upon *themselves* their baptismal engagement.

For further on this, see Catechism on Confirmation.

SECTION XXIV.

THE SACRAMENTS.—THE LORD'S SUPPER.

1. WHY was the sacrament of the Lord's Supper ordained?

FOR THE CONTINUAL REMEMBRANCE, &c.

2. Why is it called the Lord's *Supper?*

Because instituted by our Lord at supper-time.—Matt. xxvi. 26, 27, 28.

3. What other names are applied to this holy sacrament?

The holy communion and the eucharist.

4. Why is it called the holy communion?—1 Cor. x. 16; 1 John i. 3.

5. Why is it called the *eucharist?*

Because that word signifies thanksgiving or blessing.

6. *How long* is the ordinance of the Lord's Supper to last?—1 Cor. xi. 26.

7. What is the chief design of this holy ordinance?

To remind us of "the exceeding great love of

our Master and only Saviour Jesus Christ thus dying for us, and the innumerable benefits which, by his precious blood-shedding, he hath obtained for us." (*Com. Service.*)

8. Can you shew that the Lord's Supper has the four essential qualities of a sacrament?

1. There is an outward and visible sign, bread and wine.—Matt. xxvi. 26, 27.
2. An inward and spiritual grace.—John vi. 51.
3. Christ's own institution.—Luke xxii. 19, last part.
4. Means of grace.—John vi. 54.

9. What is the outward part or sign of the Lord's Supper?

Bread and wine, which the Lord hath commanded to be received.

10. What do bread and wine here represent *naturally?*

Our daily food and sustenance.

11. What do they represent *spiritually?*

The inward spiritual grace.

12. What *is* the inward part or thing signified?

THE BODY AND BLOOD OF CHRIST, &c.—John vi. 51.

13. What do you mean by being VERILY AND INDEED TAKEN?

Taken to *all the intents and purposes* they were intended to promote.

14. How does our Lord express this?—John vi. 55.

15. What are the benefits whereof we are partakers thereby?

THE STRENGTHENING AND REFRESHING, &c.

16. Do all those who come to the Lord's table receive this strengthening and refreshing of their souls?

No: only those who come with a lively faith and sincere repentance.

17. *How* are our souls "*strengthened and refreshed*" in worthily receiving the holy Communion?

Christ is present with us to give us grace and assurance of forgiveness of sin.

18. What was Christ's promise regarding his presence?—Matt. xviii. 20.

19. What is required of them who come to the Lord's Supper?

TO EXAMINE THEMSELVES, &c.

20. Does St. Paul urge the necessity of examination previous to receiving the sacrament?—1 Cor. xi. 28.

21. What is the emphatic word in this text?

22. What must they do after repenting?

Stedfastly purpose, or intend, to lead a new life.

23. What, thirdly, must they examine?

Whether they have a lively faith in God's mercy through Christ.

24. What is a *lively* faith?—James ii. 17.

25. What next must they examine?

Whether they have a thankful REMEMBRANCE of his death.—1 Cor. xi. 25, last part.

26. In what, lastly, must they examine themselves?

Whether they are in CHARITY with all men.

27. What is the *charity* here meant?—1 Cor. xiii. 4, &c.

28. Why is it particularly necessary to have charity on coming to the holy sacrament?

Because, as we come there to be forgiven of God ourselves, so we must forgive others.

29. Does St. Paul state this as an argument for our forgiving each other?—Eph. iv. 32.

30. When we come to the Lord's table, what *two ideas* of this sacrament should we specially keep in view?

These two: the idea of a COMMEMORATION, and the idea of a COMMUNION.

31. How is the sacrament of the Lord's Supper a *commemoration?*

1. The whole office is a memorial or representative of the one perfect sacrifice made by Christ upon the cross.
2. In the sacramental bread we have a visible emblem of Christ's body as the "living bread."
3. In the sacramental wine we have a visible emblem of Christ's blood shed for the guilt of the world, and for our sins.

32. How is the sacrament of the Lord's Supper a *communion?*

In it we have assurance of a bond or link of communication between Christ as Head of his Church, with us, the members on earth—a communion with the holy Trinity — a communion with angels, and with our fellow-worshippers.

33. How is this union with Christ through the bread and wine expressed in the Communion-Service?

"We spiritually eat the flesh of Christ, and drink his blood. We dwell in Christ, and Christ

in us. We are one with Christ, and Christ with us." (Exhortation in the Communion-Office.)

For further illustration of this subject, see Appendix, No. XIX.

END OF THE CHURCH CATECHISM.

PART II.

Appendix to the Foregoing:

CONTAINING

FURTHER EXPLANATIONS OF SOME IMPORTANT SUBJECTS CONNECTED WITH THE CHURCH CATECHISM.

CONTENTS OF APPENDIX.

I. The Divine Attributes.
II. The Divinity of Christ.
III. The Trinity.
IV. The Creeds.
V. Tradition.
VI. Faith.
VII. The Law.
VIII. The Gospel.
IX. Justification.
X. Sanctification.
XI. Repentance.
XII. Prayer.
XIII. Life and Death.
XIV. Resurrection.
XV. Judgment.
XVI. The Scriptures.
XVII. Miracles.
XVIII. Parables.
XIX. The Passover.
XX. Satan.

APPENDIX.

NO. 1.—THE DIVINE ATTRIBUTES.

1. In what part of the Catechism have we already considered some particulars of the Divine character?

In the first part of the Creed.

2. What are the various perfections of the Almighty usually called?

The Divine attributes.

3. Why called attributes?

Because they are qualities which we *attribute* to God.

4. What are the chief of these attributes?

Eternity, Unity, Immutability, Spirituality, Omnipotence, Omnipresence, Omniscience, Holiness, Justice, Beneficence.

5. What is meant by God's Eternity?

That God exists and has existed for ever and ever.

6. How does the Psalmist express the attribute of eternity?—Psalm xc. 2, last part.

7. What is meant by the Divine Unity?

That there is only *one* God.

8. Prove the unity of God.—Eph. iv. 6.

9. What is meant by God's Immutability?

His unchangeableness.

10. How is the immutability of God expressed in Scripture?

Mal. iii. 6, first part; James i. 17, last part.

11. What is the meaning of Spirituality?

Being "without body," Acts i.: not material.

12. How is this attribute expressed in Scripture?—John iv. 24.

13. If God be "without body," how are we to understand those expressions of Scripture which speak of the hand of God, the eyes of God, &c.?

They are used in compassion to our ignorance, and signify that God acts towards us *as if he had* hands or eyes, &c.

14. What is Omnipotence?

Being all-powerful.

15. How is this attribute described?—Luke i. 37.

16. What is the *exercise* of God's power called?

His sovereignty or kingdom.—Dan. iv. 35.

17. What is meant by the Omnipresence of God?

That there is no place where God is not.

18. How is this expressed in holy Scripture?—Jer. xxiii. 24.

19. What is Omniscience?

Infinite knowledge, or knowledge of all things, past, present, and future.

20. What is knowledge of things future called?

Foreknowledge or prescience.

21. How is the Divine omniscience described in Scripture?—Psalm xliv. 21.

22. In what does the Holiness of God consist?

In loving righteousness and in hating iniquity.

23. How is the holiness of God acknowledged in Psalm xlvii. 4?

24. What is this *threefold* declaration of holiness called?

The Trisagion.

25. Does it occur in the New Testament?—Rev. iv. 8, last part.

26. Why is the attribute "holy" repeated *three* times?

Because it is applied to each person of the blessed Trinity.

27. How is the holiness of God particularly distinguished in Psalm lxxxiv. 35?

28. What does Justice mean when attributed to God?

That he does only what is *right*.—Deut. xxxii. 4, last part.

29. How did the patriarch Abraham express his sense of the Divine justice?—Gen. xviii. 25, last part.

30. How will the justice of God be made manifest at last?—Rom. ii. 6.

31. What is the difference between Beneficence and Benevolence?

Beneficence is doing good; benevolence wishing good to others.

32. Prove the Divine beneficence.—Psalm lii. 1, last part; 1 John iv. 8, last part.

33. What is the greatest proof given to mankind of the love of God?—John iii. 16.

34. In what degree or manner does God possess all these attributes?

Infinitely and without alloy of imperfection.

35. When we reflect on the various attributes and perfections of the Divine character, how may we very properly express our feelings?—Rev. xv. 3, 4.

NO. II.—THE DIVINITY OF CHRIST.

1. How is Christ described in the Apostles' Creed, as regards his relation to God the Father?

As "his only Son."

2. How is he described in the Nicene Creed?

"Very God of very God."

3. What do these expressions signify in regard to Christ's nature?

That he is essentially of the *same* nature with the Father.

4. How is this sameness of nature between God the Father and the Son expressed by St. Paul?—Heb. i. 3, first part.

5. How was this nature communicated?

"Christ was neither made nor created, but begotten."—*Athan. Creed.*

6. Is the expression "begotten Son of God" a scriptural one?—1 John iv. 9.

7. Was there, then, ever a time in which the Son was not?

Never; because he was *eternally* begotten, *i. e.* begotten from all eternity.—John i. 1.

8. What doctrine does this statement of Christ's nature assert?

His godhead or divinity.

9. Is this doctrine of Christ's godhead distinctly asserted in holy Scripture?—Col. ii. 9, and Rom. ix. 5.

10. Are there further proofs in holy Scripture of the divinity or godhead of Christ?

Yes; the divine *attributes* are ascribed to Christ; as,

1. Eternity.—Micah v. 2; Rev. viii. 17.
2. Omniscience.—John xvi. 30.
3. Omnipotence.—John i. 3.
4. Immutability.—Heb. xiii. 8.
5. Omnipresence.—Matt. xviii. 20.
6. Prayer is addressed to him.—Acts vii. 59, 60.
7. He forgives sin.—Matt. ix. 2, last part.
8. He is to judge the world.—John v. 22.

11. Does any expression of our Lord himself distinctly imply his divinity?—John v. 23.

12. What are those heretics called who *deny* this great doctrine?

Arians, who maintain that Christ was a *created* being, though to be *worshipped;* and Socinians, who deny the atonement of Christ, and maintain that Christ was merely a human being, and not to be worshipped.

13. Does our Church-service expressly recognise the doctrine of the divinity of Christ?

In many places, and more directly in the opening of the Litany, and in the Prayer of St. Chrysostom.

NO. III.—THE TRINITY.

1. We have now considered the Father as God; we have proved that Christ the Son is God, also that the Holy Ghost is God; and we have proved that God is ONE. What, then, is the doctrine of

Scripture and of our Church *resulting* from these truths?

"That the Father is God, the Son is God, and the Holy Ghost is God, and yet that there are not three Gods, but one God."—*Athan. Creed.*

2. What is this doctrine called?

The doctrine of the TRINITY; or three Persons in one godhead.

3. Does this term occur in holy Scripture?

4. What is the literal meaning of the word?

Three in one.

5. Are we in the Liturgy taught to address *each* of the three Persons in the Trinity as God?

Yes. In the opening of the Litany; also in the conclusion of the Collect for the Sixth Sunday after Epiphany.

6. What is the Scripture proof of this doctrine of Trinity in Unity?

It follows necessarily from the proof of the unity of God, combined with the proof of the divinity of Christ, and the proof of the divinity of the Holy Ghost.

7. Is there any proof besides the separate proofs of the divinity of each?

The three Persons, Father, Son, and Holy Ghost, are mentioned *together* in such a manner as could only be done on the supposition of their being co-equal and co-eternal.—2 Cor. xiii. 14.

8. Can we ever fully *comprehend* this mysterious doctrine?—Job xi. 7.

9. What, then, do we learn practically from this great doctrine of the TRINITY?

We learn to consider the threefold *relation* that

God bears to us in the great work of our redemption.

10. What are those relations?

That God the Father stands to us in the relation of Creator; God the Son as Redeemer; God the Holy Ghost as Sanctifier.

NO. IV.—THE CREEDS.

1. What is a Creed?

A summary of Christian doctrine taken from Scripture, and sanctioned by the Church.

2. How many Creeds does our Church sanction?

Three; the Apostles', the Nicene, and the Athanasian Creed.

3. Does the Church sanction any doctrine which is *not* contained in holy Scripture?

In the sixth Article it is declared,—"Whatsoever is not read in holy Scripture, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary for salvation."

4. Why is the first of these Creeds called the Apostles' Creed?

Because it was always so called in the early Church, and because it contains the doctrines of the Apostles.

5. How do we know it contains the doctrine of the Apostles?

By comparing it with Scripture, and by the testimony of the Church from a very early period.

6. Why was the second of these Creeds called the Nicene?

Because chiefly drawn up at a general Council held at Nice in Bithynia, A.D. 325.

7. What is the difference between the Nicene and the Apostles' Creed?

They contain the same doctrines; but in the Nicene the doctrines are more expanded and explained.

8. Is there any other difference?

Yes; the Nicene Creed makes a declaration against the Arian heresy, which had arisen since the Apostles' Creed was drawn up.

9. What was the Arian heresy? (App. II. Q. 12.)

10. What expressions in the Creed particularly oppose that heresy?

"Begotten before all worlds," "God of God," "very God of very God," "not made."

11. Why is the third Creed called the Athanasian?

From Athanasius, patriarch or archbishop of Alexandria in the fourth century.

12. Was it written by Athanasius?

No; but it expresses the doctrine in regard to the Trinity of which he was a distinguished champion.

13. Against what opinions did he contend?

The Arian heresy.

14. What doctrine does the Athanasian Creed chiefly maintain?

The doctrine of three distinct and co-equal *Persons in one Godhead.*

15. Are the objections made to the use of this Creed well founded?

No; they arise from misapprehension or ignorance.

16. In what does that misapprehension chiefly consist?

In supposing that, on our own authority, we curse every one who does not believe it.

17. What should we intend, therefore, when we repeat the words, "Which faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly?"

Merely to *declare* the words of Christ himself. —Mark xvi. 16, and 2 Thess. ii. 12.

18. Is it inconsistent with our duty to the Church to omit this Creed, or to object to its doctrine?

Certainly; because its use is enjoined on certain festivals in the Rubric, and because it is received as sound doctrine by the Church in the 8th article.

19. What did Luther call the Athanasian Creed?

"The BULWARK of the Apostles' Creed."

NO. V.—TRADITION.

1. What is the meaning of Tradition?

Any thing transmitted by word of mouth, and communicated from age to age.

2. How is the word applied in a theological sense?

To Christian doctrine, transmitted through the Church from the days of the Apostles.

3. How does the Church of England admit the authority of such tradition?

As *interpretive* of Scripture, and as bearing testimony to the practice and doctrines of the Apostles.

4. Is tradition, in this sense, independent of Scripture?

By no means—entirely subordinate.

5. What is the tradition admitted by our Church as worthy of respect?

Whatever has been received in the Church at all times, by all persons, and in all places.

6. Does it appear from the New Testament that any thing was delivered to the Apostles besides what was written?—2 Thess. ii. 15; 1 Cor. xi. 2.

7. Did our Saviour deliver any thing which has not been written?—John xxi. 25.

8. Has an Apostle delivered any saying of Christ's *not* recorded in the four Gospels?—Acts xx. 35.

9. How far, then, does our Church give respect to tradition?

So far as it is the tradition of the universal Church, and so far as it is *interpretive* of Scripture.

10. What are the *subjects* on which we must have recourse to the traditions acknowledged by the Church?

1. To ascertain the number and names of the authors of the *Books* of Scripture, usually called the Canon of Scripture.
2. The summary of Christian doctrine, as contained in the Apostles' Creed.

3. Rites and ceremonies not expressly commanded, or set forth by direct precept in Scripture. For example, Infant Baptism—the change of the 7th day to the 1st for the Christian Sabbath—Liturgical worship—and the order of divine services.

11. Is this the way in which the Church of Rome receives tradition?

Certainly not.

12. How, then, does the Church of Rome differ from us in this point?

1. The Church of Rome makes tradition of equal authority with Scripture, and in many instances independent of Scripture.
2. The Church of Rome received traditions which were not universal in the Church.
3. The Church of Rome receives traditions of modern date.

13. Is it just, then, to say that our Church receives tradition in the way that it is received by the Church of Rome?

It is a direct misrepresentation of our principles to say so.

14. Is it *possible* to discard the use of tradition altogether in the interpretation of Scripture?

Without the help of tradition we cannot prove the Canon of Scripture, Infant Baptism, or the change of the day in keeping the Sabbath.

15. Do you recollect Dr. Waterland's excellent rule on this point?

"If what appears *probable* to be taught in Scripture, appears *certainly* to have been taught in the Primitive and Catholic Church, such pro-

bability, so strengthened, carries with it the force of demonstration."

NO. VI.—FAITH.

1. What is the meaning of the word Faith in its general acceptation?

A *firm persuasion* of mind concerning something which is presented to us.

2. How does St. Paul describe *religious* faith, or faith in God's promises?—Heb. xi. 1.

3. What two things does this definition include?

1. An assent of the understanding to the revelations made by God through Christ.
2. A desire for the salvation thereby offered, and hope that we shall attain it.

4. What sort of faith is described by St. James, James ii. 19?

Faith *without* hope.

5. Is any other sort of belief besides an assent of the understanding spoken of in holy Scripture?—Rom. x. 10, and Acts viii. 37.

6. What is it to believe with the *heart?*

To be suitably *affected* by the objects of belief.

7. Of what does St. Paul say faith is the *fruit?*—Gal. v. 22.

8. How, then, must we seek to attain a right faith?

By prayer for the assistance of God's Holy Spirit.

9. What else is necessary for our attaining a right faith?

Hearing the instructions of the Church, and studying the word of God.

10. From what Scripture-lesson does this appear?—Rom. x. 17.

11. Do the Scriptures speak of faith as if it could be enlarged or diminished?

Yes; for our Saviour spoke of persons having "little faith" (Matt. vi. 30), and "great faith" (Matt. viii. 10).

12. Have we any authority for praying that God would *increase* our faith?—Luke xvii. 5.

13. By what principle should faith "*work*," or be made active?—Gal. v. 6, last part.

14. What is faith called when it is *not* active, or does *not* work?—James ii. 20.

15. What does St. Paul inculcate upon the Corinthians in respect to right faith?—2 Cor. xiii. 5, first part.

16. How are we to shew forth or manifest our faith to be a right faith?—James ii. 18, last part.

17. How do the Articles of our Church express this?

"Good works do spring out necessarily of a true and lively faith, insomuch that by them a lively faith may be as evidently known as a tree discerned by the fruit."—Art. xii.

NO. VII.—THE LAW.

1. What is the general meaning of the word Law?

Any rule or obligation.

2. What are examples of such law?

The law of the land, the Mosaic law, the law of Scripture, the law written in our heart, &c.

3. Is there any natural law under which men are bound?

Conscience, of which St. Paul speaks, Rom ii. 14, 15.

4. What are we generally to understand by the word law, as it occurs in the writings of St. Paul?

The law of moral duty, as well as the precepts of the *Mosaic* law.

5. With what does St. Paul contrast or compare the law?

With the grace of the Gospel.—Rom. vi. 14.

6. Can we be justified or acquitted in the sight of God by obedience to any law?—Rom. iii. 20, first part; Gal. iii. 11.

7. What reason does St. Paul give for this?

That every one must be condemned who does not give *perfect* obedience to the law.—Gal. iii. 10, last part.

8. Which are the emphatic words in this text?

9. Could any persons say that they have given *perfect* obedience to the law?—Rom. iii. 23.

10. Would obedience to *some* part of the law avail for justification?—James ii. 10.

11. Is the law in itself imperfect or unholy because we cannot be justified by it?

No.—Psalm xix. 7, and Rom. vii. 12.

12. When does St. Paul say that the law is good?—1 Tim. i. 8.

13. What, then, is the *use* of the law?

It is threefold.

1. To shew us our real state as sinners.—Rom. iii. 20, last part.
2. To bring us to Christ.—Gal. iii. 24.
3. To be the rule and guide of our conduct.—John xiv. 15; Matt. xix. 19, last part.

14. Do the doctrines of Christ make the obedience which we owe to the moral law less strict?

No.—Rom. iii. 31.

NO. VIII.—THE GOSPEL.

1. What is the simple meaning of the word Gospel?

It is compounded of two Saxon words, and signifies "good tidings."—Luke ii. 10.

2. What do we mean when we say *the* Gospel?

The free offer of pardon and salvation, through Christ, to all who truly repent and believe in him.

3. What do we mean when we speak of the *Gospels?*

The four histories of Christ, written by the four Evangelists.

4. Why is the Gospel called the Gospel of God?—Rom. i. 1.

Why, the Gospel of the *grace* of God?—Acts xx. 24.

Why, the Gospel of Christ?—Rom. i. 16.

Why, the Gospel of salvation?—Eph. i. 13.

Why, the Gospel of peace?—Eph. vi. 15.

Why is it termed by St. Paul, "my Gospel?" Rom. ii. 15.

5. How was the Gospel "preached to *Abraham?*"—Gal. iii. 8.

6. What is it to *preach* the Gospel?

It is to proclaim the glad tidings of salvation, through Christ, and to explain the terms or condition of the Christian covenant.

7. What are those terms or conditions?—Mark i. 15, last part.

8. By whom was this done at first?—Mark i. 14.

9. By whom was the Gospel preached afterwards?—John xx. 21, last part.

10. By whom is it to be done now?

By persons duly qualified and commissioned.

11. Does St. Paul imply the necessity of such qualification?—Rom. x. 15, first part.

See further, Catechism on the Church.

NO. IX.—JUSTIFICATION.

1. What is the meaning of Justification?

"Being *accounted* righteous before God."—Art. xi.

2. In justification, is the sinner actually made righteous, and therefore *entitled* to his pardon and the favour of God?

No; but for Christ's sake he is acquitted, and God receives him *as if he were* righteous.

3. What is the real or meritorious *cause* of the sinner being justified?

"The merit of our Lord and Saviour Jesus Christ."—Art. xi.

4. How is the blood of Christ made *effectual* for our justification?

By faith.

5. In this sense are we said in Scripture to be justified by faith?

It is the doctrine of the whole New Testament, and more especially unfolded in the Epistles of St. Paul.—Rom. iii. 23; v. 1.

6. Is justification by faith only, the doctrine of our Church?

Yes: for the eleventh Article declares, "We are accounted righteous before God *only* for the

merit of our Lord and Saviour Jesus Christ, by faith, and not for our own merits or deservings. Therefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort."

7. Why is faith necessarily the *first step* in our justification?—Heb. xi. 6, first part.

8. Have works without faith no efficacy in procuring our pardon or acceptance from God?

No.—Rom. iii. 20.

9. Does our Church maintain the same doctrine?

Yes; in the thirteenth Article: "Works done *before* the grace of God, and the inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ; yea rather, for that they are not done as God has willed them to be done, we doubt not they have the nature of sin."

10. But if good works, or obedience, are in no sense the *cause* of our justification, how are they necessary to the Christian?

As the test and criterion of genuine faith.

11. How is this expressed in the twelfth Article of our Church?

"Good works do necessarily spring out of a true and lively faith, insomuch that by them a lively faith may be as evidently known as a tree discerned by its fruit."

12. Are not good works absolutely *necessary* to the Christian's salvation?—Heb. xii. 14.

13. Does the declaration of St. James oppose the doctrine of justification by faith?

St. James condemns the error of those who sup-

posed that they were justified by a *dead faith*.—James ii. 26.

14. What is the justification of which St. James speaks in chap. ii. 24?

The justification of a *believer*, and not of a sinner.

15. Does St. James say that good works are sufficient without faith?

No; he speaks of good works as the test or criterion of faith.—James ii. 22.

16. Does St. Paul speak of faith as sufficient without good works?

No.—Titus ii. 11, 12.

17. Is St. Paul particular in shewing the necessity of good works?—Titus iii. 8.

NO. X.—SANCTIFICATION.

1. What is Sanctification?

It is the universal holiness of heart and life required of Christians who are justified.

2. What is the meaning of the term to sanctify?

To move unto holiness.

3. Why may sanctification be considered a more expressive term than "good works?"

Because it implies not merely outward good acts, but a principle of holiness.

4. What is the connexion between justification and sanctification?

The connexion of cause and effect. Sanctification is the result of justification, or the fruits of justifying faith *working* by love.

5. Does St. Paul speak of sanctification as the end or object of Christ's coming into the world?—Titus ii. 14.

6. By whom are Christians to be sanctified?—Rom. xv. 16, last part.

7. Is this truth expressed in the Church Catechism?

8. Is sanctification a work completed at once?

No; it is effected gradually by the Holy Spirit applying the word of God to the heart of the believer.

9. Prove from Scripture that sanctification is a progressive work.—Prov. iv. 18; 2 Pet. iii. 18.

10. Is there any period at which the Christian may stop and consider his sanctification as complete?

Certainly not, for even St. Paul could not do so.—Phil. iii. 13.

11. Does sanctification by the Holy Spirit take place without our own co-operation?—2 Cor. vi. 1.

12. How does St. Paul describe the work of sanctification?—1 Thess. v. 23.

13. How does Hooker describe the difference between justification and sanctification?

"By the one we are interested in the right of inheriting; by the other we are brought to the actual possession of eternal bliss." *Discourse on Justification.*

NO. XI.—REPENTANCE.

1. What is required of persons to be baptised?

Repentance and faith.

2. What is required of them who come to the Lord's Supper?

Repentance and faith.

3. What is required in conversion and forgiveness of sin?—Acts iii. 19.

4. Since this is so important an object in the Christian life, what is repentance?

Repentance is a hearty sorrow for sin, whereby the sinner forsakes sin, and stedfastly purposes to lead a new life.

5. How is such repentance to be wrought in a sinner?

Only by the grace of God.

6. Is repentance spoken of in Scripture as given by God?—2 Tim. ii. 25; Acts v. 31.

7. Can you prove from Scripture that sorrow is essential to repentance?—2 Cor. vii. 10.

8. Does it appear from this text that there may be sorrow which does *not* lead to true repentance?

9. What is the "sorrow of the world?"

Fear of punishment, and sorrow for the evils which our sins have brought upon us, without sorrow for having offended *God.*

10. What is the repentance which may be "*repented of?*"

Insincere or unfruitful repentance.

11. Is forsaking sin necessary to repentance?—Acts xxvi. 20, last part; Ezek. xiv. 6.

12. From this text does it also appear necessary to repentance that we should lead a new life?

Yes; from the expression, "do *works* meet for repentance."

13. What are the two great motives to repentance?

1. Fear of punishment.—Luke xiii. 3.

2. Love of God.—Rom. ii. 4, last part.

14. Do you remember, in a parable of our Lord, a striking instance of real penitence?—Luke xv.

15. How does it appear that this repentance was sincere?

Because its chief expression was sorrow for having offended.

16. Is repentance, or change of mind, illustrated by any other parable?—Matt. xxi. 28, 29.

NO. XII.—ON PRAYER.

1. What is the fourth division of the Church Catechism?

The Lord's prayer.

2. How may prayer be defined generally?

Prayer is the sincere desire of the heart towards God.

3. Is it *essential* to prayer that it should be spoken audibly?—1 Sam. i. 13.

4. *To whom* alone can we offer prayer, and *through* what name should all our prayers be offered?—John xiv. 13.

5. What was St. Paul's determination regarding his offering up prayers?—1 Cor. xiv. 15.

6. Why is it necessary that in prayer we should have the aid of the Holy Spirit?—Rom. viii. 26.

7. What are the principal requisites to make prayer acceptable, besides being offered to God through the name of Christ, and by the aid of the Holy Spirit?

1. To pray with faith.—James i. 6, first part.
2. To pray without ceasing.—1 Thess. v. 17.
3. To pray fervently.—James v. 16.

8. What is the promise made to *such* prayer as this?—Luke xi. 9.

9. How will this promise be fulfilled?

At such times and in such ways as God sees best.

10. What frequently *hinders* the answer to prayer?—James iv. 3.

11. What are the different *kinds* of prayer?

1. Public prayer.
2. Domestic prayer.
3. Private prayer.
4. Ejaculatory prayer.

12. Explain the particular characteristics of each of these.

13. Under what particular circumstances should we especially have recourse to prayer?—James v. 13.

14. At what time of the day should you practise *private* prayer?—Psalm lv. 17.

15. What are the component *parts* of prayer?

1. Confession.
2. Supplication.
3. Intercession.
4. Thanksgiving.
5. Adoration.

16. How does St. Paul recommend that we should avoid being over anxious?—Phil. iv. 6.

NO. XIII.—DEATH AND LIFE.

1. You said that our first parents, by their transgression, incurred the penalty of DEATH,—in how many senses is that word used in holy Scripture?

In three:—1. Temporal death. 2. Spiritual death. 3. Eternal death.

2. What is temporal death?

Separation of soul and body in this world.

3. What is spiritual death?

Separation of the soul from God in this world by sin.—Isaiah lix. 2.

4. What is eternal death?

Separation of body and soul from God for ever. —2 Thess. i. 9.

5. What is this eternal death called in the book of Revelation?—Rev. xx. 14.

6. In what sense did Adam by the fall incur the penalty of death?

7. What different meanings has the word *life* in holy Scripture?

1. Natural life, or union of soul and body.
2. Spiritual life, or union of the soul with God in this world.
3. Eternal life, or union of body and soul in happiness and holiness with God for ever.

8. How was natural life communicated?

By creation.

9. From whom is spiritual life derived?—John i. 4, and v. 40.

10. Who will confer eternal life?—Matt. xxv. last verse.

11. Explain the Apostle's idea of "death," in the two passages, Eph. ii. 1 and Rom vi. 11.

NO. XIV.—RESURRECTION.

1. What is the meaning of Resurrection?

2. What two circumstances does the word relate to in Christian theology?

To the resurrection of Christ on the third day,

and to the resurrection of our own bodies at the day of judgment.

3. Describe the circumstances of our Lord's resurrection.—See Matt. xxviii. 1-8.

4. What evidence have we for Christ's resurrection?—Acts iii. 15.

5. What was the *greatest number* by whom our Lord was seen after his resurrection at one time?—1 Cor. xv. 6.

6. Had the Apostles ample means of knowing the fact of Christ's resurrection?—Acts i. 3.

7. Did any of the Apostles *doubt* the reality of Christ's resurrection?

8. Was he satisfied?—John xx. 27, 28.

9. What was the solemn address our Lord made to Thomas on that occasion?—John xx. 29.

10. How does St. Paul connect *our* resurrection with the resurrection of Christ?—1 Cor. xv. 20, 21.

11. How does St. Paul state the importance which the fact of Christ's resurrection is to us?—1 Cor. xv. 17.

12. With what sort of bodies will the righteous be raised up?—Phil. iii. 21.

13. Did ever Christ make any manifestation of a *glorified* body whilst he was on earth?—Matt. xvii. 2.

NO. XV.—JUDGMENT.

1. What do you mean by Advent?
2. In what two senses is it applied to Christ?
3. For what purpose will be his *second* advent? For judgment.
4. Where has Christ himself given particular

descriptions of his second coming to judgment? —Matt. xxv. 31.

5. Relate the leading circumstances there mentioned.

6. Does this bear a strong resemblance to any passage of the Old Testament?—Daniel vii. 9, 10.

7. Are *books* mentioned in any part of the New Testament as connected with judgment?—Rev. xx. 12.

8. What do you understand by *books* in this place?

That God remembers every thing; and that our offences will be as clearly exhibited at the last day as if *written down in a book.*

9. What should this consideration lead us to?

To have an interest in Christ's atonement, that our sins may be "blotted out."

10. Is this a scriptural expression?—Isa. xliv. 22, and Acts iii. 19.

11. What is the "*other* book" mentioned in the passage?—Rev. xx. 12.

12. What is written in it?

13. Whom does our Lord say shall have his name there?—Rev. iii. 5.

14. What do you mean by "*overcometh?*"

15. What will be judged at the last day?

Thoughts, 1 Cor. iv. 5; words, Matt. xii. 36; actions, 2 Cor. v. 10.

16. How is the *time* of the Son of man's coming spoken of?—Matt. xxv. 13.

17. What is to *us* equivalent to the coming of the Son of man?

The day of our death.

18. At the judgment, what is the separation which will be made between all mankind?—Matt. xxv. 33.

19. What does this separation imply?

Eternal happiness to the righteous; eternal misery to the wicked.

20. Is this future difference of condition clearly referred to in the Old Testament?—Dan. xii. 2.

21. Is there any *intermediate* condition between happiness and misery alluded to?

22. Does it appear, from the statements of Scripture, that the misery of the wicked will never end?

Assuredly; since there are,—1. The distinct and unequivocal declarations of Scripture, Mark ix. 44, 46, 48; and, 2. Its duration is spoken of in precisely the *same terms* as the duration of happiness to the righteous, which all admit to be eternal.—Matt. xxv. 46.

NO. XVI.—THE SCRIPTURES.

1. What is the meaning of the word *Scripture* and *holy* Scriptures?

2. What is the meaning of the word *Bible?*

3. What is the great division of the Bible?

4. How is the Old Testament usually divided?

Into four parts:—

1. The Pentateuch, or five books of Moses:—Genesis, Exodus, Leviticus, Numbers, Deuteronomy.
2. The historical books:—Joshua, Judges, Ruth, 1 and 2 Samuel, 1 and 2 Kings,

1 and 2 Chronicles, Ezra, Nehemiah, Esther.

3. The doctrinal or poetical books:—Job, Psalms, Proverbs, Ecclesiastes, and Song of Solomon.

4. The prophetical books:—Isaiah, Jeremiah, Ezekiel, Daniel, and twelve minor prophets.

5. How is the New Testament divided?

1. Into the four Gospels.
2. The Acts of the Apostles.
3. The Epistles, or letters by Paul, James, John, Peter, and Jude.
4. The Apocalypse, or Revelation of St. John.

6. Does our Church acknowledge any other books than those as part of holy Scripture?

No.

7. What does our Church say of the books of the *Apocrypha*, which the Church of Rome admits to be of equal authority with sacred Scripture?

"The Church doth read them for example of life and instruction of manners, but yet doth it not apply them to establish any doctrine." Art. vi.

8. How were these sacred books written?—2 Peter i. 21.

9. Does Scripture contain all necessary religious information?—2 Tim. iii. 15, 16.

10. What has our Church laid down on this point?—(App. No. IV. Q. 3.)

11. What is essential to a right use of holy Scripture?

That we have a right *interpretation*.

12. How is this to be attained?

By ascertaining, so far as we can, the interpretation of the universal Church.

13. What interpretation is that?

The same as has come down from the Apostles themselves.—(For further, see App. No. V.)

14. What is our duty, then, in regard to Scripture?—John v. 39.

15. *How* should we study holy Scripture?

1. With attention.
2. With humility and a *teachable* spirit.
3. With prayer.

16. Why is it necessary to read Scripture with attention?—Heb. ii. 1.

17. Why with humility?—2 Peter iii. 16.

18. Why with prayer?—Psalm cxix. 18; Luke xxiv. 45.

19. What are *parallel* passages?

Texts which have a bearing upon the same subject, and which are marked on the margins of many editions of the holy Scriptures.

20. Why is it important to compare these?

Because we may often find in this way the best explanation of difficult passages, and thus make the Bible its own interpreter.

21. Does Scripture itself direct us to this mode of reading Scripture?—1 Cor. ii. 13, last part.

22. Can you give me any examples of passages of Scripture which require to be compared?

1. Prophecies, with their fulfilments.—(See Article on prophecy.)
2. Types, with their antitypes.
3. Passages which explain or illustrate each other.

23. Can you give me any examples of these last?

Luke ix. 53, explained by . . .	John iv. 9.
Matt. xix. 23	Mark x. 24.
Luke x. 39	Acts xxii. 3.
1 Cor. xv. 32	Acts xix. 30, 31.
Titus i. 12	Acts xvii. 28.
Matt. ix. 17	Josh. ix. 4, 13, and 1 Cor. iii. 2.
Matt. xxi. 34, 35	Matt. xxiii. 34.
1 Cor. iii. 6	Acts xix. 1.
1 Cor. iv. 12, 1st part, and Acts xx. 35	Acts xviii. 3.
1 Cor. ix. 20	Acts xvi. 3, and xxi. 23, 26.
1 Cor. xvi. 11, 1st part	1 Tim. iv. 12.
2 Cor. iii. 1	Acts xviii. 27.
Gal. iv. 14	2 Cor. xii. 8.
Eph. vi. 20, 1st part	Acts xxviii. 16, 20.
1 Thess. iv. 15-17	2 Thess. ii. 2.
&c.	

NO. XVII.—MIRACLES.

1. What do we mean, ordinarily speaking, by a miracle?

Some event contrary to the usual course of nature.

2. Did the Jews acknowledge that our Lord worked many miracles?—John xi. 47.

3. What purpose was effected by our Lord working his miracles?—John iii. 2; Acts ii. 22.

4. Did our Lord himself appeal to his miracles in proof of his being the Son of God?—John v. 36.

5. On how many occasions is it recorded that Christ worked miracles?

Forty-nine.—(See Archdeacon Nares' Catalogue, in Horne's *Introduction*, vol. i. p. 607.)

6. What are the nature and circumstances of Christ's miracles, which render them undoubted evidences of his divine power?

Chiefly these six.

1. They were *numerous.*
2. Their effects were *permanent.*
3. They were great and decided in their results.
4. They were done publicly, and before adverse witnesses.—John xviii. 20.
5. Their *design* was to confirm a religion of holiness and wisdom.
6. The *witnesses* who record them were many, and worthy of credit.—1 Cor. xv. 6.

7. What does the first quality, or the number of our Lord's miracles, prove of them?

That they were not the effect of accident.

8. What does the second quality of permanency shew?

That they might be tested or proved, by examining those on whom the miracle had been performed.—John ix. 21.

9. What does their greatness shew?

That they could not have been wrought by ordinary means.

10. What does their publicity shew?

That they were not the effects of fraud or combination.

11. What does their design shew?

That the *cause* for which they were worked was worthy of God's interference.

12. How does it appear that the witnesses of our Lord's miracles were worthy of credit?

Because they were good men and sensible men

and had no *motives* for falsehood—1 Corinthians xv. 19; and were not credulous—John xx. 25.

13. Are there *any other* miracles, besides those of holy Scripture, which possess these qualifications?

None.

14. Did Mahomet lay claim to the power of working miracles?

No. He expressly implies, that no miracles were to be wrought by him, but appeals to the Koran itself as a miracle.

NO. XVIII.—PARABLES.

1. What is a parable?

A similitude taken from natural things to instruct us in things spiritual.

2. What are we to attend to chiefly in examining the real meaning of a parable?

1. The circumstances or natural things from which the similitude is taken.
2. The spiritual things each circumstance is intended to represent.
3. The moral, or general lesson, to be applied to ourselves.

3. Is it necessary that *all* the circumstances should have a spiritual meaning?

4. Give instances where all the natural circumstances do not apply.—Luke xii. 39; xvi. 8; xviii. 4, 5.

5. As an example, what is first to be explained in the parable of the ten virgins?

The circumstances connected with an eastern wedding.

6. What are the spiritual things represented by each of these circumstances?

The five wise virgins represent religious characters; the five foolish represent the careless; oil in "the lamp," faith and holiness; the "coming of the bridegroom," the hour of death; the "entering in" of the wise virgins, the righteous entering into eternal happiness; the "door shut" upon the foolish, eternal seclusion from heaven; &c.

7. What is the *moral*, or the application to ourselves?

Diligence, watchfulness, and preparation for judgment.

8. Examples; parable of talents; of sower; wheat and tares, &c.

9. Were parables used in the Old Testament?

10. Mention some remarkable instances.—Judges ix. 7; 2 Sam. xii. 1; xiv. 6, &c.

11. Is it said that our Lord made frequent use of parables in his teaching?—Matt. xiii. 34.

12. Why did our Lord so frequently address the people in parables?

1. It was a very customary mode of instruction in the East.
2. It veiled unwelcome truths, which the people would not otherwise have received.
3. On account of the unbelief and hardness of heart of the Jewish people, Jesus would not impart clearer knowledge.—Luke viii. 10.

13. Was it given to the disciples to understand Christ's parables?—Matt. xii. 11.

14. Is it given to *us* "to learn the mysteries of the kingdom of heaven?"

Yes; by the promised guidance and teaching of the Holy Spirit.

15. Where is this promise made?—John xiv. 26.

16. How many parables of our Lord have been recorded by the four Evangelists?

Forty-eight.

17. May we suppose that he delivered any which have *not* been recorded?—Matt. xiii. 34.

18. Did the Apostles follow the example of our Lord in teaching by parables?

19. Enumerate the chief of these parables, and explain the religious lesson each is intended to convey.—(See the annexed table of parables.)

Lists of our Lord's Parables, and of the Doctrines illustrated by each.

1. The blind leading the blind.—Luke vi.

The danger of ignorant teachers.

2. The houses built on rock and on sand.—Matt. vii. and Luke vi.

A consistent and false profession of religion.

3. The two debtors.—Luke vii.

Gratitude for pardoning mercy.

4. The relapsing demoniac.—Matt. xii. and Luke vi.

The evils of backsliding in religion.

5. The rich man and his vain hopes.—Luke xii.

Worldly-mindedness and disregard of death.

6. The lord returning from a wedding.—Luke xii.

The blessedness of being prepared for Christ's advent.

7. The barren fig-tree.—Luke xiii.

Unprofitableness under the means of grace.

8. The sower sowing his seed.—Matt. xiii.; Mark iv.; Luke viii.

The hearers of the word divided into classes.

9. Tares among the wheat.—Matt. xiii.

Separation of the bad and good at the last day.

10. Seed sown.—Mark iv.

Gradual influence of religion.

11. The mustard-seed.—Matt. xiii.; Mark iv.

Spread of the Gospel in the world.

12. The leaven.—Matt. xiii.

Pervading influence of religious principle.

13. The hid treasure.—Matt. xiii.

Value of the Gospel—salvation to be sought diligently.

14. The merchant seeking pearls.—Matt. xiii.

The Christian seeking salvation.

15. The net cast into the sea.—Matt. xiii.

The visible Church of Christ, containing bad and good.

16. The good householder.—Matt. xiii.

The Christian minister's qualifications.

17. The new cloth and old garment.—Matt. ix.; Mark ii.; Luke v.

Danger of teaching high doctrines without preparation.—(See 1 Cor. iii. 2.)

18. The new wine and old bottles.—Matt. ix.; Mark ii.; Luke v. Same as No. 17.

19. The plant not planted by God.—Matt. xv.

Unsanctified objects will be defeated.

20. The lost sheep.—Matt. xviii.; Luke xv.

Joy over a restored sinner.

21. The unmerciful servant.—Matt. xviii.

Sin and danger of refusing forgiveness.

22. The shepherd and the sheep.—John x.

The pastoral character of Christ.

23. The good Samaritan.—Luke x.

Compassion to our brethren in distress.

24. The guest choosing the highest seat.—Luke xiv.

Humility recommended.

25. The great supper.—Luke xiv.

All are invited to salvation.

26. The building a tower.—Luke xiv.

Counting the cost in the Christian warfare.

27. The king preparing for war.—Luke xiv. Same as No. 26.

28. The salt.—Luke xiv.

The effects of Christian principle in society.

29. The piece of silver lost and found.—Luke xv.

Joy over a repenting sinner.

30. The prodigal son.—Luke xv.

God's reception of the penitent sinner.

31. The unjust steward.—Luke xvi.

Preparation for eternity the true wisdom.

32. The rich man and Lazarus.—Luke xvi.

The end of sensuality and worldly-mindedness.

33. The master commanding his servant.—Luke xvii.

God's claim to all our services.

34. The unjust judge and importunate widow.—Luke xvii.

Advantages of earnest and persevering prayer.

35. The pharisee and publican.—Luke xviii.

Self-righteousness and humility before God.

36. The labourers hired at different hours.—Matt. xx.

The calling of the Gentiles into the Church.

37. The ten servants and the ten pounds.—Luke xix.

Diligence rewarded, and sloth punished.

38. The father commanding his two sons.—Matt. xxi.

Insincerity in profession, and repentance on consideration.

39. The wicked husbandmen.—Matt. xxi.; Mark xii.; Luke xx.

The rejection and murder of Christ by the Jews.

40. The wedding-garment and guests bidden.—Matt. xxii.

Necessity of righteousness for the kingdom of heaven.

41. The fig-tree putting forth leaves.—Matt. xxiv.; Mark xiii.; Luke xxi.

The indications of Christ's advent.

42. The thief in the night.—Matt. xxiv.

Christ's advent sudden, and the time unknown.

43. The man taking a long journey.—Mark xiii.

Watchfulness and diligence in our stations.

44. The faithful and the unfaithful servant.—Matt. xxiv.

The Christian's fidelity in his Lord's absence.

45. The ten virgins, five wise and five foolish.—Matt. xxv.

A watchful and careless profession contrasted.

46. Different talents given to different servants.—Matt. xxv.

Improvement required in proportion to advantages.

47. Children in the market-place.—Matt. xi.; Luke vii.

Jews refusing their sympathy with Christ.

48. The strong man keeping his house.

Christ's power over the spirit of evil.

NO. XIX.—THE PASSOVER.

1. What were the three great festivals of the Jewish Church?

The passover, the feast of tabernacles, and the feast of expiation.

2. When was the passover instituted; of what was it a memorial; and why was it called the passover?—Exod. xii.

3. Of what was the Jewish passover a type, and what are the points of resemblance between the type and antitype?

4. Who was to keep the passover?

5. Did our Lord keep this feast with his disciples?—John ii. 13.

6. How often is it supposed our Lord celebrated the passover, and when did he do so for the *last* time?—Matt. xxvi. 29.

7. What were the chief ceremonials appointed for this festival?

A lamb without blemish was killed in the temple (Deut. xvi. 2). It was dressed and eaten with unleavened bread and bitter herbs. There were added to these, in after-times, the *charoseth*, or thick sauce, the cup of *wine* and water, hymns, and prayers.

8. Does it appear that our Lord complied with all these ceremonials?

The bread dipped in the sauce, John xiii. 26. The cup, Luke xxii. 17. An hymn, Matt. xxvi. 30.

9. Does St. Paul by this Jewish festival illustrate the death of Christ, and the benefit we receive thereby?—1 Cor. v. 7.

10. Is Christ ever spoken of in Scripture under the similitude of a lamb?—John i. 29; 1 Pet. i. 19.

11. On what great festival of our Church is the twelfth chapter of Exodus appointed for the first lesson at morning service?

12. Can you point out the resemblance and analogy which subsists between the Jewish passover and our Easter?

13. Do you recollect a circumstance in which there was a remarkable correspondence between the paschal lamb and Christ?—Compare Exod. xii. 46, last part, and John xix. 33, 36.

14. What ordinance did our Lord institute for his Church the last time he celebrated the passover?

15. Was it *at* or *after* the paschal supper that our Lord instituted his own Sacrament?—Luke xxii. 20.

16. Is there in Scripture any account of this institution of the Lord's Supper, *besides* what is given by the Evangelists?—1 Cor. xi. 23, 24, 25.

NO. XX.—THE DEVIL.

1. Whom do you mean by the devil?

A wicked spirit,—the great enemy of God and man.

2. Was the devil always wicked?—Jude 6.

3. Did many angels fall with him?—Mark v. 9.

4. By what other names is the devil distinguished in holy Scripture?

"The prince of this world."—John xiv. 30.

"The god of this world."—2 Cor. iv. 4.

"The enemy."—Matt. xiii. 39.

"The tempter."—Matt. iv. 3.

"Satan."—Luke xxii. 31.

"The old serpent."—Rev. xx. 2.

5. On what occasion was he called "the tempter?"

6. What was the temptation of Christ intended to shew us?

1. The divine power of Christ.
2. The certainty of his partaking of our condition.
3. The way in which *we* are to resist temptation.

7. How did it shew us the divine power of Christ?

By his complete victory over Satan.

8. How does it shew us that he partook of our condition?—Heb. iv. 15.

9. How did it teach us to resist temptation?

By answering the tempter from Scripture. "It is written."

10. What were Satan's three temptations on this occasion?

11. What sins were these temptations to?

Impatience, presumption, and idolatry.

12. Does it appear that the devil tempts us all to these and other sins?

From numerous passages of Scripture; such as, Matt. xiii. 39, and 1 John iii. 8, former part.

13. How may the devil be made to flee from us?—James iv. 7.

14. Through whose power may we successfully "resist the devil?"—1 John iii. 8, last clause; Heb. ii. 14.

END OF THE APPENDIX.

PART III.

A CATECHISM ON PROPHECY GENERALLY, AND MORE PARTICULARLY ON SOME OF THE LEADING PREDICTIONS REGARDING MESSIAH.

1. What is PROPHECY?

Prophecy is the declaration of future events by persons guided and directed by the Holy Spirit.

2. How does it appear that the prophecies of the Bible were dictated by the Holy Spirit?

No one could have foretold things so accurately, and so long before they happened, except under the guidance of the Spirit of God.

3. Have we the assurance of any of the sacred writers that the prophecies were written under the guidance of the Spirit of God?

Yes; by St. Peter.—2 Pet. i. 21.

4. By any other sacred writer?

Yes; by St. Paul.—Heb. i. 1.

5. What is the *resemblance* between miracle and prophecy?

Miracle is a divine exercise of *power;* prophecy is a divine exercise of *knowledge.*

6. What is the *difference* between the miracles and the prophecies of Scripture?

Miracles were proofs of the truth to those who saw them; prophecies are proofs to all ages in witnessing them fulfilled.

7. What are the four great divisions of the prophecies contained in the Scriptures?

1. Prophecies relating to the Jewish nation.
2. Prophecies relating to other nations.
3. Prophecies directly referring to the Messiah.
4. Prophecies delivered by Christ himself and his apostles.

8. Who were the principal persons to whom the power of prophecy was given?

The four greater prophets and the twelve lesser prophets.

9. Are there prophecies *beside* these?

Yes; in almost every part of Scripture.

10. Can you give me any remarkable instances?—Gen. iii. 15; xlix. 10; Deut. xviii. 15.

11. Was the whole of the Mosaic dispensation a prophecy?—Heb. x. 1.

12. Why are the prophets called "greater" and "lesser?"

13. Which are the four greater prophets?

Isaiah, Jeremiah, Ezekiel, Daniel.

14. Which the twelve lesser?

Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.

15. Is this a chronological arrangement; *i. e.* according to the times in which each prophet lived and prophesied?

No; it is the order in which they stand in the English Bible.

16. Is there any advantage in considering them according to the order of time in which they were probably written?

Much advantage, in removing some of the obscurity which hangs over their writings.

17. According to what three eras or epochs in the history of the Jews may we class the prophetical writings?

1st. Those which were written before the Babylonian captivity. 2d. Those which were written near to and during that event. 3d. Those which were written after the return of the Jews from Babylon.*

11. Enumerate the sixteen prophets according to their chronological order.

THE PROPHETS WHO FLOURISHED BEFORE THE CAPTIVITY.

Before Christ, 856—609.

Jonah.
Amos.
Hosea.
Isaiah.
Joel.
Micah.
Nahum.
Zephaniah.

THE PROPHETS WHO FLOURISHED NEAR TO AND DURING THE CAPTIVITY.

Before Christ, 628—536.

Jeremiah.
Habakkuk.
Daniel.

* The captivity began 588 B.C., and ended 518.—(Jer. xxv. 11.)

Obadiah.
Ezekiel.

THE PROPHETS WHO FLOURISHED AFTER THE RETURN OF THE JEWS FROM CAPTIVITY.

Before Christ 518—420.
Haggai.
Zechariah.
Malachi.

N.B.—By reading the several books of the prophets, and by the help of the Rev. Hartwell Horne's *abridged* "Introduction to the Study of Scripture," the catechumens would soon be able to go through an examination upon the principal points of each prophet's history, style of writing, subjects, &c.

19. What was the first class or division of the prophecies?

Those which related to the Jewish nation.

20. What did Moses prophesy of the future condition of the Jews?—Deut. xxviii. 49.

21. Was this fulfilled?

Yes; in the injuries they sustained from the Chaldeans, and especially in their final ruin and dispersion by the Roman armies.

22. Is there any prophecy of sieges, and consequent misery and sufferings?—Deut. xxviii. 52, 53, 56.

23. Were these fulfilled?—2 Kings vi. 28, 29; Lam. iv. 10.

Josephus describes such an act by a woman of quality, when Jerusalem was besieged and taken by Titus.

24. Was any other event in Jewish history prophesied?—Jer. xxv. 11.

25. What was prophesied should be the final punishment of the Jewish nation?—Deut. iv. 27; Deut. xxviii. 37.

26. Have these been fulfilled?

Yes; in the Jews having long ceased to exist *as a nation*, and in the persecution and contempt which they have borne for so many years, when scattered amongst the nations of the earth.

27. What is the remarkable prophecy on this head?—Hos. ix. 17.

28. Was their preservation as a distinct people notwithstanding predicted?

Yes.—Lev. xxvi. 44; Jer. xlvi. 28.

29. Why did these evils come upon the Jewish people?

Because they did not believe in Jesus as the Messiah, but rejected his invitations.

30. Had this rejection and unbelief been also prophesied?—Isaiah liii. 1.

31. What were the leading prophecies of the second class, viz. those which related to the nations?

There were distinct prophecies regarding Babylon, Nineveh, Tyre, Moab, Edom (or Idumea), Egypt, the Arabs, Philistines, &c.; all which have been wonderfully fulfilled, and are fulfilling.

For further information on this subject, Bishop Newton "on the Prophecies" must be carefully studied; also the parts of Keith "on Prophecy"

which relate to the researches of modern travellers.

32. What is the third and most important division or class of Scripture-prophecies?

Those which relate directly to the person and character of Messiah, which have already been fulfilled.

33. Are there many references to Jesus Christ as the Messiah in the prophetical portions of the Bible?

They are both *numerous* and *distinct*.

34. *How* have they been brought to pass?

With great minuteness.

35. *By whom* were they brought to pass?

By agents not at all interested in their completion.

36. What do these circumstances prove regarding the prophecies?

That they could not have been the result of accident or design.

37. *To what* do those predictions relate?

To all the important circumstances of the Messiah's history.

38. Enumerate the circumstances to which they relate.

1. They relate to the pre-existence and divinity of the Messiah.
2. To the family and lineage of the Messiah.
3. To the time, place, and other circumstances attending his birth.
4. To the external rank and condition of the Messiah.
5. To the perfect holiness of the Messiah.

6. To the Messiah anointed with the Spirit.
7. To his miraculous powers.
8. To his sufferings, death, and burial.
9. To his resurrection and ascension.
10. To the events which followed.
11. To the offices of the Messiah as our Prophet, our High-Priest, our King, and Saviour.

I.

39. What do the prophets tell us in regard to the hour of Messiah's birth?

That it was not the *commencement* of his being.

40. What is this called?

His pre-existence.

41. By what prophet is this declared?—Micah v. 2.

42. Which of the prophets has declared his *equality* with God?—Zech. xiii. 7.

43. Is it ever said that he *is* God?—Isaiah vii. 14, and Isaiah ix. 6.

44. Did our Lord himself assert his pre-existence, his equality with God, and his divinity?—John viii. 58; John v. 23; John x. 30.

II.

45. In regard to the family and lineage of Messiah, from whom was he to spring in the first instance?—Gen. iii. 15.

46. From whom next?—Gen. xviii. 18.

47. From whom next?—Gen. xxvi. 3, 4.

48. From whom next?—Gen. xxviii. 14.

49. From whom next?—Gen. xlix. 8, 10.

50. From whom next?—Is. xi. 1, 2.

51. From whom next?—Jer. xxiii. 5, 6.

52. Was this line of ancestry fulfilled?

Yes. All this was fulfilled in the person of Jesus Christ, who was the seed of the woman; the seed of Abraham, of Isaac, and of Jacob; of the tribe of Judah; of the stock of Jesse, and of the house and lineage of David.

III.

53. Was the TIME of Messiah's birth expressly prophesied?—Gen. xlix. 8, 10.

54. What did this imply?

That the tribe of Judah should continue a distinct people until the coming of the Deliverer.

55. Did Judah only continue distinct?

Yes. For the ten revolting tribes never returned from the captivity, and Benjamin became an appendage of Judah.

56. Was this prediction fulfilled?—Gen. xlix. 10.

Yes.

57. In what manner?

There *was* a king of Judea when Christ came; there was *no* king of Judea when Christ departed.

58. When Christ was born, had the sceptre departed from Judah?

No; as Herod the Great was king of the Jews.

59. *Did* the sceptre depart from Judah as soon as the prophecy was fulfilled?

It did; for there was no king after Herod.

60. How, then, do you account for it being said, Matt. ii. 22, that "Archelaus his son reigned in his stead?"

The Romans never permitted him to take the title of king.

61. What was his title?

Ethnarch.

62. Did he long retain even this inferior title?

He was soon deposed, and banished to Gaul.

63. Did the Jews of our Saviour's day admit that they had no king?—John xix. 15.

64. Could Christ have fulfilled this prophecy had he come a little later?

65. Do you recollect another prophecy regarding the TIME of Messiah's appearing?—Dan. ix. 24, 25, 26.

66. What were the "*weeks*" mentioned here?

Weeks of years.

67. Was this a customary mode of expressing years?—Ezek. iv. 6, last part.

68. Was this prediction fulfilled?

Sir Isaac Newton and other learned men have shewn that, by this computation of each day for a year, the seventy weeks were precisely accomplished when Christ was "cut off."

69. Do you recollect a third remarkable prophecy regarding the TIME of Messiah's appearance?—Haggai ii. 7, and Malachi iii. 1.

70. Was this prediction fulfilled in Christ?

Christ came while the temple stood; and after a few years it was destroyed, and never again rebuilt.

71. Was the PLACE of Messiah's birth predicted by any of the prophets?—Micah v. 2.

72. Did the Jews expect Messiah to be born there?—John vii. 42.

73. Was there any thing remarkable or improbable in Christ's being born there?

Yes; for Christ's mother ordinarily dwelt at Nazareth.

74. How did it happen, nevertheless, that Christ was born at Bethlehem?—Luke ii. 4, 5, 6.

75. Who, then, contributed to the fulfilment of the prophecy?—Luke ii. 1.

76. Are there any other REMARKABLE CIRCUMSTANCES connected with Christ's nativity, which were the subjects of prophecy?—Isaiah vii. 14.

77. Do you recollect another?

It was predicted that a messenger or forerunner should go before him in the spirit of Elias (or Elijah), to prepare his way.

78. Where do such prophecies occur?—Isaiah xl. 3; Mal. iii. 1, and iv. 5.

79. In whom was this prediction fulfilled?—Luke i. 17, first part.

IV.

80. What is there remarkable in the prophecies concerning the ETERNAL RANK AND CONDITION of Messiah?

By some he is described as a prince endowed with power; by others as placed in a very low

condition; and by some as being in a high and low condition at the same time.

81. Where is he described as a powerful and great prince?—Jer. xxiii. 5; Dan. vii. 13, 14; Isaiah ix. 6.

82. Do these descriptions correspond with the New-Testament account of Jesus Christ?—Acts v. 31; John xviii. 37.

83. Can we yet see the entire fulfilment of these predictions?

Not until Christ comes with glory, as the king, to judge the world.

84. Where is Christ described in the prophets as in a *lowly* condition?—Is. liii. 3.

85. Is Christ ever described as combining the rank of king with external lowliness?—Zech. ix. 9.

86. How was this fulfilled?—Matt. xxi. 4, 5, 6, 7, 8, 9.

V.

87. How do the prophets describe the *moral* character of Messiah?

As perfectly holy, guileless, humble, patient, gentle, and merciful.

88. How is he described by Isaiah liii. 11?

"My righteous Servant."

89. How by Zechariah ix. 9?

"He is just, and having salvation, lowly."

90. How by Daniel ix. 24, last clause?

"The most Holy."

91. How by Jeremiah xxxiii. 16?

"The Lord our Righteousness."

92. Have these prophecies been fulfilled?

Their fulfilment is manifest in the character of Jesus Christ, as described in every page of the Gospels.

VI.

93. Was it foretold that Messiah should be endowed with the Holy Spirit?—Isa. xi. 2.

94. Did this correspond with what is told us of Jesus in the New Testament?—Acts x. 38.

95. What were the proofs of these prophecies being fulfilled?

The many miracles which Jesus performed by the power of the Holy Spirit, and the wisdom by which he spoke.—(For further on the *Miracles* of our Lord, see Appendix, No. XVII.; and for the *Parables*, see No. XVIII.)

VII.

96. What did the seventh division of the prophecies regarding Messiah refer to?

That he should be endowed with miraculous powers.

97. Were these miraculous powers distinctly predicted?

Yes; in Isaiah xxxv. 5, 6.

98. How were they fulfilled?

They were fulfilled literally in the person of Jesus Christ, who appeals to them in proof of his divine mission.

99. In what passage does he refer to his miracles more especially, *in proof* of his divine mission?—Matt. xi. 4, 5.

VIII.

100. Are there any predictions in the pro-

phetic writings of Messiah's SUFFERINGS, DEATH, and BURIAL?

There are some delivered with the most minute accuracy.

101. What is the first of these that you can refer to?—Zech. xi. 12, 13.

102. How was this remarkable prophecy fulfilled?—Matt. xxvi. 14, 15; xxvii. 9, 10.

103. Did Zechariah prophesy any thing besides on this subject?—Zech. xiii. 7.

104. How was this fulfilled?—Matt. xxvi. 56.

105. Do you recollect any prophecies of Messiah spoken by David in his own person?—Psalm xxii. 16, 18; lxix. 21.

106. Now, were these *literally* fulfilled in David?

It does not appear from his history that they were.

107. Were they literally fulfilled in Christ?—John xix. 34, 23, 24; Matt. xxvii. 34.

108. Does Isaiah speak of insults and indignities which Messiah was to suffer?

109. Does he particularise one especially?

Yes; in chap. liii. 12, he says, "He was numbered with the transgressors."

110. How was this fulfilled?—Matt. xxvii. 38.

111. Was there any thing predicted concerning Messiah's *burial?*—Isa. liii. 9.

112. Was this prediction accomplished?—Matt. xxvii. 60.

IX.

113. Are the RESURRECTION and ASCENSION

of Jesus Christ referred to in the prophetic writings?

Both are referred to in Ps. xvi. 10, 11; and the ascension in Ps. cx. 1 and lxviii. 18.

114. Now, do the writers of the New Testament assert the accomplishment of these predictions?—Acts ii. 29, 30, 31, 32; i. 3; Eph. iv. 8.

X.

115. Is any reference made, are you aware, to events which immediately *followed* the ascension of Christ?—Joel ii. 28.

116. What event in the Christian Church may we refer to this prediction?

The descent of the Holy Ghost upon the early disciples on the day of Pentecost.

117. Have we authority for this?—Acts ii. 16.

118. What other event which followed the ascension of Christ is referred to in prophecy?

The destruction of Jerusalem by the Romans. —Compare Dan. ix. 26, 27, with Matt. xxiv. 15.

119. Is there another you can mention?

Yes, the calling of the Gentiles.

120. How is this described in prophecy?—Mal. i. 11; also Gen. xlix. 10.

XI.

121. Were the offices of Messiah as a Prophet, Priest, and King, all predicted and accomplished in Jesus?

122. What did the fourth division of the prophecies embrace?

The predictions delivered by Christ himself and his apostles.

123. What were the chief subjects of our Lord's predictions?

1. His own passion, death, and resurrection.
2. His desertion, denial, and betrayal by his own disciples.
3. The fall of Peter especially.
4. His being delivered to the Gentiles.
5. The preaching and miraculous powers of his disciples.
6. The persecutions and sufferings which they should undergo.
7. The manner of Peter's death in his old age.
8. The rejection of the Jews, and calling of the Gentiles.
9. The stability of his Church, in spite of all opposition.
10. The destruction of Jerusalem, and the accompanying distresses.
11. The appearance of false Christs and of false teachers.

124. Might these things have been foreseen by men's natural sagacity?

No: most of them were contrary to all human appearance, and could be only predicted by one thoroughly acquainted with the future.

125. Did Christ shew himself to be a prophet in any other way than by these direct predictions?

Yes; by his teaching and parables.

126. How does he evince prophetical powers by his teaching?

By the perfect adaptation of his doctrines to all minds and to all circumstances, many of them very different from what existed in his own time.

127. What does this prove?—John ii. 25.

128. How are our Lord's parables prophetical?

Because they accurately describe what should happen in the Church in future times.

129. Give me a remarkable instance of this.

In the parable of the sower, Christ describes correctly the effects of his Gospel, which could not in his time have been known by uninspired men.

130. Did St. Paul prophesy?

He left in writing, besides others, two most memorable prophecies.

131. What do they refer to?

1. "THE MAN OF SIN."—2 Thess. ii. 3.
2. "THE APOSTACY OF THE LATTER TIMES."—1 Tim. iv. 1, 2, 3.

132. Is there any portion of the New Testament entirely and expressly prophetical?

133. What are the reasons for the *obscurity* of this book?

The figurative language in which it is written, but chiefly because great part of the predictions are not yet fulfilled.

134. Is this any argument against its divine origin?

Certainly not; because when they *have been* fulfilled, they will be to us as distinct and clear as the fulfilled prophecies of the Old Testament now are.

135. Were the writings of the prophets ever as obscure as the book of Revelation now is?

To the Jews those prophecies must have appeared as inexplicable as the book of Revelation now appears to us.

136. What parts especially?

137. What, then, chiefly gave the older prophecies their explanation?

Their fulfilment.

138. How did the devout Jews regard the prophecies which they could not understand?

They piously and patiently "waited for the consolation of Israel."

139. What, then, should we do in regard to the unfulfilled prophecies of the Apocalypse?

We should wait till we can discern their accomplishment in the fuller triumphs of the Gospel.

140. Are there any remarkable predictions in the book of Revelation of which we may judge by the accomplishment?

The predictions contained against the seven Churches of Asia.

141. Name the seven Churches.—Rev. ii. and iii.

142. What was said of the Church of Ephesus?—Rev. ii. 5.

143. What was Ephesus famous for?

144. What is its present condition?

Most miserable and poor; and there are no Christians in it at all.

145. What was said of the Church of Smyrna?—Rev. ii. 8-11.

146. What is its present condition?

A large city, and many Christians in it.

147. What was said of the Church of PERGAMOS?—Rev. ii. 12-16.

148. What is its present condition?

It still contains some Christian inhabitants.

149. What was said of the Church of THYATIRA?—Rev. ii. 19-24.

150. What is its present condition?

It still exists as a city, and has some Christians.

151. What was said of the Church of SARDIS?—Rev. iii. 2, 3.

152. What is its present condition?

No Christians to be found there.

153. What was said of the Church of PHILADELPHIA?—Rev. iii. 7, 8, 10.

154. What is its present condition?

Christianity flourishes there more than in any part of the Turkish empire.

155. What was said of the Church of the LAODICEANS?—Rev. iii. 14-18.

156. What is the present condition of Laodicea?

It is utterly desolate, and without any inhabitants at all.

157. What great *practical* lesson do we derive from observing the fulfilment of the prophetical declarations of Scripture?

That *every thing* there promised and threatened will one day as surely be accomplished as the fulfilled prophecies have been.

158. Upon the whole view of the subject, then, what are the leading features and great marks of the PROPHECIES of holy Scripture?

They are chiefly these three—

1. They pervade the whole of the sacred volume.
2. They describe and refer to *one* Person of the highest dignity—Jesus Christ.
3. They point out the accomplishment of a scheme the most divine and beneficent, viz. the salvation of mankind.

END OF CATECHISM ON PROPHECY.

PART IV.

A Catechism on Confirmation.

SECTION I.

NATURE OF CONFIRMATION.

1. WHAT is the meaning of the word *confirm?*

It has two meanings: 1st. To confirm, is to ratify any thing which has been said or done. 2d. To confirm, is to strengthen any one in an object or purpose which he has undertaken.

2. Can you give me examples of both these meanings?

1. In the question put to the candidates by the bishop, he asks, "Do ye here, &c. *ratifying* and confirming the same."
2. In the absolution of the Communion-service, "Confirm and *strengthen* you," &c.

3. Is the word used in these senses in Scripture?—1st, Rom. xv. 8; 2d, 1 Cor. i. 8.

4. Do both these meanings apply to the ordinance of confirmation?

Yes; because in confirmation the young person then *confirms* and ratifies in his own person the vows which had been made for him at baptism, and the bishop confirms and strengthens him in

his pious resolutions by prayer and imposition of hands.

5. Is laying on of hands a practice mentioned in Scripture as suited for religious purposes?—Gen. xlviii. 14; Numb. xxvii. 23; Mark vi. 5; Mark x. 16; Acts vi. 6; Acts xiii. 3; Acts xix. 6.

6. What is the particular object of confirmation, as a solemn rite or ordinance of the Church?

"That children, being now come to the years of discretion, and having learned what their godfathers and godmothers promised for them in baptism, they may themselves, with their own mouth and consent, openly before the Church, ratify and confirm the same; and also promise, that by the grace of God they will evermore endeavour themselves faithfully to observe such things as they, by their own confession, have assented unto."—(See Confirmation-service.)

7. What is it that *you* promise to do at your confirmation?

"To renew, in the presence of God and of the congregation, the solemn promise and vow that was made in my name at my baptism; ratifying and confirming the same in my own person, and acknowledging myself bound to believe and to do all those things which my godfathers and godmothers then promised for me."

8. How does confirmation affect the position of the persons confirmed?

It admits them into the full communion of the body of Christ.

9. What is the purpose of confirmation, as stated in the words of Hooker?

It is, "To confirm and perfect, by the imposi-

tion of hands, with effectual prayer for the illumination of the most Holy Spirit, that which the grace of God has already begun in baptism."—*Hooker.*

10. We usually call confirmation a solemn *rite* or *ordinance* of the Church; why is it not a SACRAMENT?

Because it has not all the qualities which belong to a sacrament.

11. Which quality is wanting?

It was not "ordained by Christ himself."

SECTION II.

SCRIPTURAL AUTHORITY FOR CONFIRMATION.

12. CONFIRMATION, you said, was not ordained by Christ himself, like baptism and the supper of the Lord; by whom was it appointed?

By the apostles.

13. Was it considered in the early Church as an ordinance appointed by the apostles?

Yes; confirmation was the universal practice of the whole Church from the days of the apostles.

14. How do we know this?

By reference to Church-history.

15. Can you state any of the authorities, and give me their words?

Tertullian, who lived about eighty years after the apostle St. John, mentions the custom as universal in the Church in his day.

16. Can you give me his words?

"After baptism is *laying on of hands.*"

17. Do you recollect any other authority?

Cyprian, bishop of Carthage, who lived about sixty years after this, declares that "persons who are baptised in the Church are brought before her bishops, and so receive the Holy Ghost by our prayers over them, and the imposition of our hands upon them, and thus at length are perfected with the seal of the Lord."

18. Do you recollect any other?

St. Jerome distinctly declares, that "it was the consent or practice of the whole world."

19. What was this universal use of the rite of confirmation in the early Church derived from?

The authority of Scripture, and the example of the apostles themselves.

20. Can you quote any passage of Scripture as proving that the apostles instituted confirmation?—Acts viii. 14, 15, 16, 17.

21. How does this passage bear a resemblance to confirmation as it is now practised?

Philip the deacon, an inferior minister of the Church, preached and *baptised* converts at Samaria on their conversion and belief; but the apostles, the *highest* order, went and CONFIRMED them.

22. Can you quote any other example of similar usage on the part of any of the apostles?—Acts xix. 5, 6.

23. Were those passages so interpreted by the early Church?

Yes, always; and particularly by St. Cyprian and St. Jerome, who refer to them as Scripture-authorities for confirmation.

24. What did the apostles confer upon those disciples on whom they laid hands?

1. The extraordinary gifts of the Spirit.
2. The ordinary gifts of the Spirit.

25. What do we look for in the laying on of hands of the bishops of the Church, as the successors of the apostles?

The ordinary gifts of the Holy Spirit only.

26. How are these described in the Confirmation-service?

See the prayer, "Almighty and everliving God, who hast," &c.

27. Is there any passage in the epistles where the subject of Confirmation is referred to?—Heb. vi. 1, 2.

28. Now what does this passage clearly prove?

1. That St. Paul joins "laying on of hands," or confirmation, with baptism.
2. He speaks of this "laying on of hands," or confirmation, as being one of the FUNDAMENTALS of Christianity.

29. Do you recollect what Calvin, the reformer, says in his comment on this passage?—Heb. vi. 2.

He admits that this single text is sufficient to prove that this rite was of apostolical institution, and that therefore it ought to be still continued in the Church.

30. Why, then, was it given up by several religious communities at the Reformation?

Because they gave up Episcopacy.

SECTION III.

PRACTICAL APPLICATION OF CONFIRMATION, AND PREPARATION FOR IT.

31. WHAT previous ordinance must we chiefly look to in a right application of our confirmation?

The sacrament of baptism.

32. Why so?

Because it seals or perfects the grace of baptism.—Eph. i. 13.

33. Any other reason for connecting confirmation with baptism?

Because we then *take upon ourselves* what was promised for us at baptism by our godfathers and godmothers.

34. What *did* your godfathers and godmothers promise for you in baptism?

35. Is every one *bound* to believe and to do as godfathers and godmothers promised in baptism?

Yes; by gratitude and filial obedience.—1 Cor. vi. 19, latter part, and v. 20; Mal. i. 6.

36. Are people, then, released from their obligation to do what their godfathers and godmothers promised who are *not* confirmed?

No; they are still bound to do them.

37. What is their *disadvantage?*

1. That they incur the guilt of despising an ordinance of God; and,
2. That although equally *bound* to keep their baptismal vows, they do not enjoy the benefits which confirmation confers.

38. *After* confirmation what do you become?

Admitted fully into the covenant of grace, and pledged by a public profession to observe *our* part of it.

39. Can you keep *your* part of the covenant?

Not without the special grace of God's Holy Spirit.

40. How must you seek that special grace?

By fervent prayer; by faithful use of all the ordinances of the Church, and especially by the sacrament of the Lord's Supper.

41. Does our Church require that all persons be confirmed before they partake of the Lord's Supper?

Yes; in the rubric, at the end of the Confirmation-service.

42. Why so?

Because they have not before been publicly recognised by the Church as voluntarily in covenant with God.

43. What does the Catechism tell you is required of them that come to the Lord's Supper?

44. How should you prepare for confirmation?

In the same manner as I would prepare for coming to the Lord's table.

45. What should you particularly attend to in this preparation?

I. SELF-EXAMINATION.

1. To consider my ways.—Haggai i. 7.
2. To examine *myself* chiefly.—Matt. vii. 3.
3. To examine myself *religiously*.—Ps. cxxxix. 23, 24.

II. SELF-DEDICATION TO GOD.

1. To join myself in covenant.—Jer. l. 5.

2. To *give myself* up to God.—1 Cor. x. 31; 1 Cor. vi. 19 last part, 20.

III. DUTIES OF RELIGION.

1. To watch.—Matt. xxiv. 42.
2. To pray.—1 Thess. v. 17.
3. To read holy Scripture.—2 Tim. iii. 16.
4. To confess my sins.—1 John i. 8.
5. The two great commandments.—Matt. xxii. 37, 38, 39, 40.
6. Rule of conduct.—Matt. vii. 12.
7. To persevere.—Phil. iii. 13, 14.

IV. ENCOURAGEMENTS IN RELIGION.

1. God will give his Holy Spirit and wisdom.—Luke xi. 13; James i. 5.
2. Christ's yoke is easy.—Matt. xi. 30.
3. Christ will reward his faithful disciples at last.—Matt. x. 22, last part.

V. CAUTIONS IN RELIGION.

1. Against presumption.—1 Cor. x. 12.
2. Against evil companions.—2 Pet. iii. 17.
3. Against backsliding.—Heb. x. 38.

The candidates for Confirmation will find much assistance in self-examination by carefully reading a tract on the list of the Society for Promoting Christian Knowledge (No. 81), entitled, "Method of Preparation for Confirmation, containing Forms of Self-examination and Devotion." By the Ven. William Hale Hale, M.A., Archdeacon of London.

END OF CATECHISM ON CONFIRMATION.

PART V.

A Catechism on the Church.

1. To what does the fourth division of the Creed relate?—(See Questions on the Church, in the Creed.)

2. How is the Church always spoken of in the New Testament?

As a society, or regularly organised body.—Matt. xviii. 17; Eph. iv. 11, 12.

3. What are the marks of the Church *as* a society, or regularly organised body?

It has a government and duly appointed officers, form of admission, and peculiar privileges.

4. Who constituted the Church as a regular and permanent society?—Matt. xvi. 18.

5. What is said in the New Testament of converts to Christianity joining this society?—Acts ii. 47.

6. On this subject, what may be considered a prevailing fault or misconception of the present day?

A tendency to overlook the fact of the Church being thus constituted.

7. What is the natural result of such a mistake?

People lose sight of the Church as the means, instrument, or organ *through which* their spiritual blessings are appointed to flow.

8. Do you recollect what the Church is called in 1 Tim. iii. 15, in reference to this subject?

9. From whom are the rules and regulations of the Christian Church derived?

From Christ himself.

10. Through whom were they communicated to the Church?

The apostles.—Matt. xxviii. 18-21.

11. After *what manner* did Christ declare he sent the apostles?—John xx. 21, 22.

12. What was considered necessary to be observed in the early Church, besides the *doctrines* of the apostles?—Acts ii. 42.

13. What do you mean by "continuing in the apostles' *doctrine?*"

Holding and teaching nothing for Christian doctrine which they were not taught by the apostles.

14. What is the meaning of "continuing in the apostles' *fellowship?*"

Being subject to the apostles' rule and government in spiritual things.

15. How were the apostles to provide for the increasing wants of the Church?

They were to appoint ministers to succeed them, as Christ had appointed *them*.

16. What is the meaning of the "*apostolical succession?*"

The series of Church-ministers, who have derived their authority and commission by an unbroken succession from the apostles themselves.

17. What inquiry should we consider of the first importance in regard to the Church to which we belong?

Whether *we* are continuing in the apostles' doctrine, and whether we belong to a community strictly in the apostles' fellowship.

18. How are we to judge what is *now* the apostles' "fellowship?"

By considering whether the apostles' authority has been regularly *transmitted.*

19. Does St. Paul refer to the necessity of the clergy having a commission from Christ?—Rom. x. 15; Heb. v. 4.

20. You said, that the Church was a society having regular government and duly appointed officers: what are the officers called now?

The clergy, or ministers of the Church.

21. How many *orders* of ministers have always existed in the Church?

Three.

22. Was this according to any previous analogy of God's own appointment?

Yes; in the Jewish Church there were the high-priest, the priests, the Levites,—three distinct orders.

23. In our Saviour's time were there three?

Yes:—1. Himself; 2. the twelve apostles; 3. the seventy disciples.

24. How many orders of ministers were in the Church during the times of the apostles?

Three:—1. The apostles themselves; 2. the presbyters or elders; 3. the deacons.

First Order.

25. Does it appear that an order of ministers corresponding to that of the apostles was to be kept up or retained in the Church?

Yes; for after the death of Judas, another apostle was chosen in his room.—Acts i.

26. How was he chosen?

Evidently by God himself.—Acts i.

27. Are there other instances of apostles chosen by God himself?

Paul and Barnabas.—Acts xiii. 2.

28. Did the apostles themselves keep up this order?

Yes; they appointed Timothy and Titus.

29. Where were they appointed to govern?

Timothy in Ephesus, and Titus in Crete.

30. Does it appear that Timothy really had the superintending power of an apostle?

He had to watch over the *doctrine* of the clergy, 1 Tim. i. 3, last part; to watch over their *morals*, 1 Tim. v. 19; and to ORDAIN ministers, 1 Tim. v. 22, first part.

31. Did Titus exercise similar powers?—Tit. i. 5; iii. 10.

32. What *sort* of authority, then, does it appear, from St. Paul's epistles, that Timothy and Titus held in Ephesus and in Crete?

Exactly the authority of a bishop over his diocese.

33. Have we any other example of strictly speaking "diocesan or local episcopacy" at that time?

Yes. That St. James was bishop of Jerusalem is testified unanimously by the ancient Church. —(See Dr. Macknight's preface to St. James's epistle.)

34. Can you give any other instances of this order?

The *angels* of the seven Churches of Asia.

35. Who were these?

Apostles, or bishops, appointed to superintend the spiritual state of the Churches.—Rev. i. 20.

36. By whom were these angels or apostles appointed?

By St. John.

37. Did this order of ministers continue to be *called* apostles?

No. The term was disused, as applicable only to those who were sent directly from God himself.

38. What were they called afterwards?

Bishops.

39. Have we historical evidence for this change of name?

Yes; from Theodoret, a father of the fourth century.

Second Order.

40. What was the second order in the Church?

Presbyters or elders.

41. Were *they* ever called bishops in Scripture?

Yes; they were sometimes so called at first.

42. When did they cease to have the name bishop given them?

When that term was appropriated to the highest order in the Church, as successors of the apostles.

43. Does this circumstance, of presbyters for a time bearing the same *name*, affect the proof of their being of a different order?

Not at all; because it is the *office*, and not the name, we look to.

44. What is the meaning of the word *bishop?*

Overseer.

45. What was the office of the bishops?

To oversee or superintend the clergy and the laity; to ordain and to confirm.

46. What was the office of the presbyters or elders?

To minister in congregations over the deacons and the people.

47. Had the presbyters any ordaining power?

Only *in conjunction* with the bishops.—See 2 Tim. i. 6, compared with 1 Tim. iv. 14.

48. What is the practice of our Church in ordination?—See Ordination-service.

49. Are these presbyters or elders made mention of in the New Testament as a distinct order in the Christian Church?—James v. 14; Acts xv. 6.

Third Order.

50. What other order did the apostles ordain?

Deacons.—Acts vi. 5, 6.

51. What is the meaning of the word *deacon?*

A minister or servant.

52. What were the chief duties of deacons?

They took care of the funds of the poor, and assisted the presbyter or elder.

53. Did they perform any other duties?

They preached and baptised.—Acts viii. 12.

54. Are deacons referred to in the New Testament as a separate order?—Phil. i. 1; 1 Tim. iii. 8, &c.

55. At the time of the apostles, then, what orders of ministers existed in the Church?

Evidently three:—1st, the apostolic order, very early called exclusively *bishops;* 2d, pres-

byters or elders, *at first* called also bishops; 3d, deacons.

56. Whom did the first order superintend?

The clergy.

57. Whom did the second order superintend?

The deacons and laity.

58. Whom did the third order superintend?

The laity.

59. Did this state of things continue in the Church after the death of the apostles?

It continued so, unbroken, for 1500 years.

60. How do we know this?

From ecclesiastical history, which gives the succession of bishops in the Church from the apostles themselves.

61. What are the most ancient authors who attest the existence of three orders in the Church from the days of the apostles?

The apostolic fathers.

62. Who are these?

Writers who have known and conversed with the apostles.

63. What are the names of apostolical fathers of whom any writings are still extant?

St. Barnabas, who died about A.D. 71.
St. Clement . . . . . A.D. 96.
St. Hermas . . . . . A.D. 100.
St. Ignatius . . . . . A.D. 107.
St. Polycarp . . . . . A.D. 108.

(According to Lardner.—For a full exhibition of this argument, see Archdeacon Sinclair's Essay on Episcopacy.)

64. Do you recollect the names of any bishops who were immediate successors of the apostles?

Clement was bishop of Rome; Ignatius of Antioch; Polycarp of Smyrna, &c.

65. What was thought in the early Church of persons who separated themselves from the fellowship of the apostles, or who refused to acknowledge the power of the bishops who succeeded them?

They were considered guilty of *schism*.

66. Do all Christians hold these views of the constitution of the Church?

No. Some reject the order of bishops—some hold the apostolical succession to be unnecessary—some consider each congregation as a separate or independent Church.

67. How should every episcopalian look on those who conscientiously differ from him on these points?

With candour and Christian kindness.

68. Is this at all incompatible with a firm adherence to his own opinions?

Certainly not. He strives to make out, from Scripture and antiquity, what was the form in which the apostles constituted the Church; and seeking for a general principle of union should *prevent* our being harsh or uncharitable to others.

69. Should an episcopalian deny salvation to those who are out of the Church, as *he* considers it was constituted by the apostles?

Certainly not.—Matt. vii. 1; Rom. xiv. 4.

70. Are episcopalian principles justly charged with a leaning to popery?

No; and for this plain reason—that the best and ablest writers *against* popery, in past and present times, are found amongst episcopalians.

71. Are they justly charged with leading to *formality* in religion ?

Not if they enter into the spirit of their own doctrines and their own services.

72. What are the tendencies of those doctrines and services ?

To bring men to Christ in faith and humility —to teach them holiness of life, and communion with Christ, through prayer, the sacraments, and the influence of the Holy Spirit.

END OF CATECHISM ON THE CHURCH.

PART VI.

A Catechism on the Liturgy.

SECTION I.

THE BOOK OF COMMON PRAYER.

1. WHAT do you mean by the term *Common* Prayer?

Prayer common to all, or prayer in which all may join, as distinguished from *private* devotion.

2. What is the meaning of the word *liturgy?*

A public service, or work; applied in the Christian Church to a form of public devotion.

3. What is the meaning of the word *litany?*

General supplication.

4. Have we in the Old Testament a description of such a litany?—Joel ii. 17.

5. What are the *rubrics?*

Directions for the proper performance of divine service.

6. Why are they called rubrics?

Because originally printed in *red* letters.

7. Is it of importance that *every one* should be acquainted with the rubrics?

Yes; because they direct the people, as well as the clergy.

8. What rubric is generally and sadly neglected in our churches?

The rubric which enjoins the people to make the RESPONSES.

9. What would be the *advantages* of all the congregation making the responses, as directed by the rubric?

The service would be more interesting and more animated, by each individual taking a part—its power and beauty more deeply felt—weariness and tedium would be unknown.

10. What are the *collects?*

Short and comprehensive prayers, of which the subjects are *collected* from Scripture.

11. What advantage arises from the brevity of our prayers and collects?

That *each* petition is thus offered in the Saviour's name.—John xiv. 13.

12. Do all Protestant communities make use of a form of prayer in public worship?

13. On what two points should we satisfy ourselves regarding the use of a liturgy?

1st. That it is *lawful.*

2d. That it is *expedient.*

14. Can you prove that it is *lawful* to use forms of prayer?

They were used by the Israelites under God's own appointment.—Exod. xv. 1, and xv. 21; Numb. vi. 23-26.

15. Did our Saviour and his apostles sanction the use of forms of prayer?

Yes; by joining in the temple-services, which were all precomposed forms.*

16. Did our Saviour give any further sanction to the use of a form of prayer?—Luke xi. 1, 2.

17. What practice, common with *all* Christians, admits the principle of forms being lawful?

The use of forms in *singing*, by psalms and hymns.

18. Is there any reason for believing that the *apostles* ever used a form of prayer?—Acts iv. 23, 24.

19. Is it known what was the custom of the Church in the times *immediately after* the apostles?

Precomposed forms or liturgies were of very early use.

20. Are any of these ancient liturgies now in existence?

Portions of great antiquity are extant, as used by the Church in its purest times.

21. What are the chief reasons in favour of the *expediency* of using a form of public prayer?

1. It enables all to *join* in public worship.
2. It guards against any thing extravagant or ill advised in our addresses to Almighty God.
3. It prevents the confusion of mind which

* For an accurate description of the form used in the temple-service in our Lord's time, see LIGHTFOOT, vol. ix. 112, or BINGHAM, vol. iv. 104.

may arise from the expectation of something *new*.

4. It ensures our uttering nothing in prayer which may be inconsistent with sound doctrine.

22. Can extempore prayer always secure these advantages?

23. Can you give a short history of our present liturgy?

In 1536, by order of Henry VIII., the Bible, Lord's prayer, creed, and ten commandments, were placed in churches, to be read in *English*.

In 1545, a form of morning and evening prayer was set forth, containing litany, psalms, Lord's prayer, creed, and ten commandments.

In 1549, a commission was appointed to draw up a complete liturgy, and they published the *first prayer-book of Edward VI.*

In 1551, *the second prayer-book of Edward VI.*, being an improved edition of the former.

In the reign of queen Mary it was repealed, and the Romish service restored. In 1558, at her death, and on the accession of Elizabeth, it was restored with a few alterations.

In the first year of James I. it underwent another revision. On the restoration of Charles II. further improvements were made. The prayer for all sorts and conditions of men, and the general thanksgiving, were added: since which time the liturgy has received no alteration.

24. Did our reformers compose the whole of the liturgy afresh?

No. They adopted much of what had been always used in the Church before the superstí-

tions and corruptions of the Romish services.—(See Questions 17, 18, of this section.)

SECTION II.

THE DIVISIONS OF THE CHRISTIAN OR ECCLESIASTICAL YEAR.

1. What is the difference between the *civil* and the *ecclesiastical* year?

The civil year is marked out by months, and weeks, and days; the ecclesiastical year by fasts and festivals.

2. What is the CALENDAR?

The order and arrangement of the fasts and festivals of the Christian year.

3. Where is the calendar to be found?

4. What does the Christian year mark out or distinguish?

The different circumstances and incidents of our Saviour's life to be commemorated.

5. What are the chief events in our Lord's history thus commemorated by the Church?

The annunciation, nativity, circumcision, presentation in the temple, epiphany, fasting and temptation, passion, death, resurrection, ascension, mission of the Holy Ghost.

6. What benefits may we look for in such commemorations?

That each event will suggest to us some important *doctrine.*

7. What do all of them united teach us?

The whole Christian scheme or system.

8. What are *saint*-days?

Holydays set apart for commemorating the piety and studying the examples of those whom we know on divine authority to have been saints.

9. In what respect, then, do our saint-days differ from the saint-days of the Romish calendar?

In the Romish Church saints are prayed to, and entreated to intercede with God. In our Church they are only *commemorated*. In the Romish Church persons are set down as saints whose history is fabulous.

10. Is our notion of saint-days scriptural?—Heb. xiii. 7.

11. What is our rule for festivals in memory of saints?

We keep no festivals in memory of persons whom we do not know from *divine authority* to be saints.

12. Enumerate such saint-days.

13. Why does our calendar, then, retain the names of so many of these Romish saints?

These names were at first struck out; but afterwards restored from their being connected with term-days, fairs, dates, &c.

14. What parts of the service are made *peculiar* to each festival?

The collects, epistle, gospel, lessons, sometimes the psalms, and on Ash-Wednesday the commination-service.

15. What is the festival with which the Christian year commences?

Advent Sunday.

16. What time is included under the term ADVENT?

17. What Sundays immediately follow Advent Sunday?

18. What is the great festival next after Advent?

19. What do we celebrate on Christmas-day?

20. What does the festival of the circumcision commemorate?

21. What is the festival which the Church next celebrates after the circumcision?

22. What is the meaning of *epiphany?*

Manifestation or appearing.

23. What does it indicate as a festival of our Church?

The manifestation of Christ to the Gentiles.—Matt. ii. 9, 10.

24. What are the Sundays immediately succeeding this festival called?

25. What is the meaning of Septuagesima Sunday?

The first Sunday which falls within the seventy days from Easter.

26. What is the meaning of Sexagesima and of Quinquagesima Sundays?

27. What follows Quinquagesima Sunday?

The first day of Lent, or Ash-Wednesday.

28. Why is it called *Ash*-Wednesday?

From a practice which formerly prevailed of sprinkling ashes on the head in token of humiliation and sorrow for sin.

29. Is there in the Old Testament reference to such a custom?—Dan. ix. 3.

30. What are we particularly directed to on Ash-Wednesday?

To repentance, humiliation, and a deep conviction of our sinfulness.

31. Whence is the word *Lent* derived?

From an old Saxon word signifying *spring*.

32. What is the object and purpose of Lent?

That we may have a season appropriated to meditation, penitence, and religious worship, preparatory to the great festival of Easter.

33. Why was forty days fixed on as the period?—(See collect for first Sunday in Lent.)

34. Was it appointed by our Lord or his apostles?

No; but it is of great antiquity, being observed in the time of Irenæus, who lived only ninety years from the death of St. John.

35. What are the six Sundays after Ash-Wednesday called?

36. Why is the sixth Sunday in Lent called *Palm*-Sunday?—John xii. 13.

37. What *two* circumstances regarding our blessed Redeemer are referred to in the collect for Palm-Sunday?

38. Why is the week commencing with Palm-Sunday called Passion-week?

Because the services of that week are intended to impress our minds with all the circumstances regarding the death and passion of our Saviour.

39. What do we commemorate on Good Friday?

40. What do we commemorate at the festival of Easter?

41. From what is the word *Easter* derived?

The Saxon *oster*, signifying to rise.

42. Was this festival always observed in the Christian Church?

It was observed from the earliest times.

43. What are the five Sundays succeeding this festival called?

44. What is the Thursday next after these Sundays called?

45. What do we commemorate on Ascension-day?

46. What are we taught to pray for in the collect of that festival?

47. How many days are there between Easter and Ascension?—Acts i. 3.

48. What is the next great festival of the Church?

49. Why was it styled Whitsunday?

From the white garments worn by converts who were baptised at this time.

50. What does Whitsunday commemorate?

51. At what Jewish festival did this event take place?—Acts ii. 1.

52. Why called the feast of *Pentecost?*

Because it took place fifty days after the passover.

53. What great event in the Christian Church *had* taken place at the passover?

54. What festival follows Whitsunday?

55. What doctrine does Trinity-Sunday express and commemorate?

The doctrine of three persons in one Godhead.

56. What do we pray for in the collect of that day?

57. Why is Trinity-Sunday the *last* great festival of the sacred year?

Because on the foregoing festivals each person in the Godhead has been acknowledged. We acknowledge them in unity on Trinity-Sunday.

58. How are remaining Sundays of the year denominated?

SECTION III.

MISCELLANEOUS QUESTIONS.

1. How does the service of our Church commence?

2. What may be said for the suitableness of this practice?

That we may, from hearing some of the words of God himself, compose our minds for his solemn worship.

3. What does the Church evidently suppose regarding the congregation at the commencement of divine service?

That *all* are assembled in the church, ready to commence divine service.

4. What is the meaning of *confession?*

5. Why is the confession in the Book of Common Prayer called the *general* confession?

6. Is confession of our sins a duty enjoined by holy Scripture?—1 John i. 9.

7. Is it a scriptural mode of speaking, to say that we have erred, and "strayed like lost sheep?" —1 Pet. ii. 25; Isaiah liii. 6.

8. Explain the words in the confession, "followed the devices and desires of our own hearts."

We have blindly given ourselves up to what our hearts have designed to do, and to things which they have coveted.

9. What sort of ailments are referred to in the

expression "*no health* in us?"—Matt. ix. 12; Isaiah i. 5, 6.

10. Is the expression, "live a godly, righteous, and sober life," a scriptural one?—Titus ii. 12.

11. To whom do these words severally apply?

To God, to our neighbour, and ourselves.

12. What threefold division of our duty do they teach us?

Spiritual, moral, and prudential; or Religion, Morality, and Prudence.

13. What is the meaning of *absolution*, and of *absolve?*

14. Why does it follow after confession?—1 John i. 9.

15. In the absolution, does the minister forgive sins?

He *declares* it officially to them who are forgiven by God.

16. What are declared to be the *conditions* on which absolution is granted?

17. What circumstance may be adduced to shew the impropriety of coming *late* into church?

That the confession of our sins, and the official declaration of forgiveness, two most important parts of worship, come in the early part of the service, and are therefore lost by those who come late.

18. Can you mention any evil *besides* this loss to themselves?

Yes; they may disturb others engaged in this solemn duty.

19. Whence are the four versicles taken which follow the Lord's prayer?—Psalm li. 15, and lxx. 1.

20. By whom is it supposed the Te Deum was composed?

By St. Ambrose, who was bishop of Milan in the fifth century.

21. What are the subjects of this sublime hymn?

1. An act of praise and adoration.
2. A confession of the leading articles of the Christian faith.
3. Intercession and supplication.

22. Where does each subject begin?

23. To whom are the words, "The Lord be with you," and the words, "And with thy spirit," addressed? and from whence are they taken?—See Ruth ii. 4, and 2 Tim. iv. 22.

24. Why is "have mercy upon us" repeated three times?

Because addressed to *each person* of the holy Trinity.

25. What is the "peace" meant in the expression, "Give peace in our time, O Lord," and the "peace" mentioned in the second collect at evening prayers?—John xiv. 27.

26. In the prayer for the clergy and people, what does the word *marvels* mean?

27. To what miracle is reference here made particularly?—1 Cor. iii. 7.

28. *To whom* is the prayer of St. Chrysostom addressed?

29. In that prayer, what is meant by *common* supplications, and from what other supplications are they distinguished?

30. What promise of Christ is referred to in this prayer?—Matt. xviii. 20.

31. What is the meaning of the word *litany?* —Sect. i. Q. 3.

32. Do you recollect how Dr. Paley has described this portion of our service?

"The enumeration of human wants and sufferings in the litany is almost complete. A Christian petitioner can have few things to ask of God, or to deprecate, which he will not find there expressed, and for the most part with inimitable tenderness and simplicity."

33. How may the litany be divided?

Into four parts.

1. Invocation.
2. Deprecation.
3. Intercession.
4. Supplication.

34. Which is the invocation?

35. What great doctrine does this invocation acknowledge?

36. What is the meaning of *deprecation?*

37. Where does the deprecation of the litany commence?

"Remember not," &c.

38. What is the meaning of "*sudden* death," against which we pray?

Unprepared death.

39. Why do we pray that God would deliver us in all time of our *wealth?*—Matt. x. 24, last part.

40. What does "wealth" mean here besides riches?

Prosperity in general, from the Saxon word *weal.*

41. Where does the *intercessory* part of the litany commence?

"We sinners do beseech Thee," &c.

42. Have we scriptural precept for the intercessory prayers of the litany?—1 Tim. ii. 1, 2, and 2 Thess. iii. 1, first part.

43. Where do supplications for ourselves in the litany begin?

"That it may please Thee to give and preserve," &c.

44. How do we address Christ in the litany?

45. Is it in accordance with Scripture to address Christ as the *Lamb* of God?—John i. 29; 1 Pet. i. 19.

46. What is the meaning of "*after* our sins," and "*after* our iniquities?"

47. Explain the terms "*graciously* look," "*pitifully* behold," and "*righteously* have deserved."

48. In the prayer for the parliament, when we say, "our most *religious* queen," how do we apply the epithet?

To the office, not to the person.

49. In this application, what does the term *religious* express?

The respect due to the sacredness of the kingly *office*, by whomsoever borne, and not to his piety as an individual.

50. Did St. Paul use a similar mode of address?—Acts xxvi. 25.

51. Was Festus *personally* deserving of this appellation?

He is known to have been a most immoral character.

52. How, then, did St. Paul apply the epithet "most noble?"

To his official situation.

END OF THE CATECHISM ON THE LITURGY.

THE END.

LONDON:
PRINTED BY ROBSON, LEVEY, AND FRANKLYN,
Great New Street, Fetter Lane.

238.38 [redacted]
Ramsay, E.B. R148.4

A catechism for the use of

238.38
[redacted]
R148.4

S0-FKG-212